English Translations of

Majmoo'al-Fatawa of late Scholar Ibn Bazz (R)

Second Edition

By:

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Book on Adhkar (invocations and Remembrances said at certain times on a regular basis) and Supplications

1- Tuhfat Al-Akhyar is a book about the supplications and Adhkar that were mentioned in the Qur'an and the Sunnah

Introduction:

All praise be to Allah! We praise Him, seek His Help and Forgiveness. We seek refuge in Allah from the evils of ourselves and our bad deeds. He whom Allah guides, no one can drive astray and he whom Allah drives astray, no one can guide. I testify that there is no God but Allah Alone and no partner is with Him. I testify that Muhammad (peace be upon him) is Allah's Servant and Messenger! May peace and blessings be him, his family, Companions and those who follow his path righteously until the Day of Recompense!

To proceed: The best thing a person can do is to mention Allah frequently by tongue, glorify and praise Him, recite His Book and send peace and blessings upon the Prophet (peace be upon him). Moreover, frequent supplications to Allah, asking Him for all the worldly needs, seeking His Help and resorting to Him with sincere faith, devotion, submission and attentive heart. By this the one who mentions Allah recalls His Greatness, His Power over everything,

His Knowledge of everything and His Worthiness of worship.

There are many Ayahs (Qur`anic verses) and authentic Hadiths reported from the Messenger of Allah (peace be upon him) on the excellence of Adhkar and supplications and exhorting to them. We shall mention only a few of them as follows: Allah (Exalted be He) says: ﴾O you who believe! Remember Allâh with much remembrance.﴿ ﴾And glorify His Praises morning and afternoon [the

early morning (Fajr) and 'Asr prayers].) (He it is Who sends Salât (His blessings) on you, and His angels too (ask Allâh to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islâmic Monotheism). And He is Ever Most Merciful to the believers.) Allah (May He be Exalted) also says: (Therefore remember Me (by praying, glorifying), I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.) Allah (Exalted be He) says: (Verily, the Muslims (those who submit to Allâh in Islâm) men and women, the believers men and women (who believe in Islâmic Monotheism), the men and the women who are obedient (to Allâh)) until Allah (He may be Glorified) says: (and the men and the women who remember Allâh much with their hearts and tongues — Allâh has prepared for them forgiveness and a great reward (i.e. Paradise).) Allah (Exalted be He) says: (Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.) (Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides) And: (O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allâh much (both with tongue and mind), so that you may be successful.)

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He says: (So when you have accomplished your Manâsik, remember Allâh as you remember your forefathers or with a far more remembrance.) Allah (Glorified be He) says: (O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers.) Allah (Exalted be He) says: (Men whom neither trade nor sale (business) diverts from the Remembrance of Allâh (with heart and tongue), nor from performing As-Salât (Iqâmat-as-Salât), nor from giving the Zakât. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection).) Allah (may He be Exalted and Glorified) says: (And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful.) Allah (Glorified be He) says: (Then when the (Jumu'ah) Salât (prayer) is ended, you may disperse through the land, and seek the Bounty of Allâh (by working, etc.), and remember Allâh much: that you may be successful.) Frequent mention of Allah and supplicating to Him are desirable at all times, occasions, in the morning and in the evening, before sleep and upon waking up, upon entering and leaving home

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and upon entering and leaving the Masjid (mosque) because of the previous mentioned Ayahs. Allah (may He be Exalted and Gloried) says: (and glorify the praises of your Lord in the 'Ashî (i.e. the time period after the midnoon till sunset) and in the Ibkâr (i.e. the time period from early morning or sunrise till before midnoon) [it is said that, that means the five compulsory congregational Salât (prayers) or the 'Asr and Fajr prayers].) Allah (Exalted be He) says: (and glorify the Praises of your Lord, before the rising of the sun and before (its) setting (i.e. the Fajr, Zuhr, and 'Asr prayers).) Allah (Glorified be He) says: (And turn not away those who invoke their Lord, morning and afternoon seeking His Face.) Allah (Exalted be He) says: (and he told them by signs to glorify Allâh's Praises in the morning and in the afternoon.) Allah (Glorified be He) says: (and glorify the Praises of your Lord when you get up from sleep.) (And in the nighttime also glorify His Praises - and at the setting of the stars.) Allah (Exalted be He) says: (So glorify Allâh [above all that (evil) they associate with Him (O believers)] when you come up to the evening [i.e. offer the (Maghrib) sunset and ('Ishâ') night

prayers], and when you enter the morning [i.e. offer the (Fajr) morning prayer].) (And His are all the praises and thanks in the heavens and the earth; and (glorify Him) in the afternoon (i.e. offer 'Asr prayer) and when you come up to the time, when the day begins to decline (i.e. offer Zuhr prayer). (Ibn 'Abbâs said: "These are the five compulsory congregational prayers mentioned in the Qur'ân)." [Tafsir At-Tabari]) Allah (Glorified and Exalted be He) says: (And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!") Allah (He may be Glorified) says: (And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).)

Allah (Exalted be He) says: (Invoke your Lord with humility and in secret. He likes not the aggressors.) (And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allâh's Mercy is (ever) near unto the good-doers.) Allah (He may be Glorified) says: (Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil)

It was reported from `Uqbah ibn `Amir (may Allah be pleased with him) in Sahih Muslim that he said: (When we were in Suffa, the Messenger of Allah (may peace and blessings be upon him) came out and said: Which of you would like to go out every morning to Bathan or Al-`Aqiq and bring two large she-camels without being guilty of sin or without severing the ties of kinship? We said: O Messenger of Allah, we would like to do it. Upon this he said: Does not one of you go out in the morning to the mosque and teach or recite two verses from the Book of Allah, the Majestic and Glorious? That is better for him than two she-camels, three verses are better (than three she-camels) and four verses are better for him than four (she-camels), and to on their number in camels.)

It was reported in Sahih Al-Bukhari from `Uthman (may Allah be pleased with him) that the Prophet (peace be upon him) said: (The best among you (Muslims) are those who learn the Qur'an and teach it.)

It was reported in Sahih Muslim from Abu Umamah Al-Bahily that he said: I heard the Messenger of Allah (peace be upon him) saying: (Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite it.)

It was also reported in Sahih Muslim from the Hadith of Al-Nawwas ibn Sam`an (may Allah be pleased with him) that he said: I heard the Prophet (peace be upon him) saying: (On the Day of Resurrection the Qur'an and those who acted according to it will be brought with Surah al-Baqara and Al 'Imran preceding them. The Messenger of Allah (may peace and blessings be upon him) likened them to three things, which I did not forget afterwards. He (the Prophet) likened them to two clouds, or two black canopies with light between them, or like two flocks of birds in ranks pleading for one who recited them.)

It was reported from `Abdullah ibn Mas`ud (may Allah be pleased with him) that he said: I heard

the Messenger of Allah (peace be upon him) saying: ("Whoever reads a letter from the Book of Allah will receive a hasanah (good deed) from it (i.e., its recitation), and the hasanah is multiplied by ten.I do not say that Alif-Laam-Meem is (considered as) a letter, rather Alif is a letter, Laam is a letter, and Meem is a letter.") (Related by Al-Tirmidhy with good chain of transmission).

Many Hadiths were reported from the Messenger of Allah (peace be upon him) that show the excellence of Adhkar, praise, Tahlil (saying la Ilaha Illa Allah i.e., no god but Allah), glorification, supplication and seeking the Forgiveness of Allah all the time; day and night, after the daily five obligatory Salahs (Prayers) and after the final salutation upon ending Salah. We shall mention some of them:

The Prophet (peace be upon him) said: ("The devotees (Mufarridun) have surpassed all." They asked, "Who are these exceptional people (Mufarridun), O Prophet of Allah?" He replied, "Those men and women who remember Allah unceasingly.") (Related by Muslim in his Sahih (authentic book of Hadith) from the Hadith of Abu Hurayrah (may Allah be pleased with him)). The Prophet (peace be upon him) said: (The most beloved words to Allah are: Glory be to Allah, and praise be to Allah, and there is no God but Allah, and Allah is most great. There is no harm in beginning with any of them.) (Related by Muslim).

It was also reported in Sahih Muslim from Sa`d ibn Abu Waqqas (may Allah be pleased with him) that he said: (A desert Arab came to Allah's Messenger (peace be upon him) and said to him, "Teach me the words which I should (often) utter." He said, "Say, 'There is no God but Allah, the One, having no partner with Him. Allah is the Greatest of the great and all praise is due to Him. Hallowed be Allah, the Lord of the worlds, there is no Might and Power but that of Allah, the All-Powerful and the Wise.'" He (that desert Arab) said, "These all (glorify) my Lord. But what about me?" Thereupon he (the Holy Prophet) said, "You should say, 'O Allah, grant me pardon, have mercy upon me, direct me to righteousness and provide me sustenance.'")

The Prophet (peace be upon him) also said: (The enduring good deeds are a slave's saying 'Allah is great' (Allahu akbar) and 'Glory be to Allah' (Subahanallah) and 'Praise be to Allah' (al-hamdu lillah) and 'There is no God but Allah and there is no power and no strength except by Allah. 'La ilaha illallah wa la hawla wa la quwwata illa billah.) (Related by An-Nasa'y), Ibn Hibban graded it as Sahih as well as Al-Hakim from the Hadith of Abu Sa`id Al-Khudary (may Allah be pleased with him).

The Prophet (peace be upon him) said: (No one does a righteous deed that would be more hopeful in saving him from the punishment of Allah than remembrance of Allah.) (Related by Ibn Abu Shaybah

and Al-Tabarany with a good chain of narration from Mu`adh ibn Jabal (may Allah be pleased with him).

Mu`adh ibn Jabal (may Allah be pleased with him) said: The Messenger of Allah (peace be upon him) said: (The Messenger of Allah (peace be upon him) said: Shall I not inform you of the best of your actions which are the purest to your Lord, which exalt you to the high ranks, which are more efficacious than spending gold and silver (in charity), and better for you than you should encounter your enemies whom you will smite their necks and they will smite your necks?' They said: Certainly.'

He (peace be upon him) said: Remembrance of Allah the Exalted.') (Related by the Imam Ahmad, Al-Tirmidhy and Ibn Majah with an authentic chain of narration).

The Prophet (peace be upon him) said: ("No people sit remembering Allah, the Exalted and the Glorious, without the angels surrounding them and mercy covering them and tranquility descending upon them and Allah mentioning them to those who are with Him.") (Related by Muslim from Hadith of Abu Hurayrah and Abu Sa`id) (may Allah be pleased with them).

He (peace be upon him) said: (Anyone who says: There is no God but Allah Alone and no partner is with Him. To Him belongs sovereignty and praise and He is over all things wholly capable (ten times),

was as if he emancipated four souls like the boy of Isma`il (Ishmael).) (Agreed upon by Al-Bukhari and Muslim) from the Hadith of Abu Ayyub (may Allah be pleased with him).

It was related in "Sahih Al-Bukhari" and "Sahih Muslim" from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("He who utters these words: "There is no God but Allah, the One, having no partner with Him, Sovereignty belongs to Him and all praise is due to Him, and He is Potent over everything" one hundred times every day there is a reward of emancipating ten slaves for him, and there are recorded hundred good deeds to his credit and hundred evil deeds are blotted out from his scroll, and that will be a safeguard for him against Satan on that day until evening and no one will obtain better than this, except one who has done more than this (who utters these words more than one hundred times and does more good acts) and he who utters: "Hallowed be Allah, and all praise is due to Him," one hundred times a day, his sins are obliterated even if they are equal to the extent of the foam of the ocean.")

It was reported in "Sahih Al-Bukhari" and "Sahih Muslim" from the Messenger of Allah (peace be upon him) that he said: (two words (sentences or utterances) that are very easy for the tongue to say, the most beloved to the Gracious Almighty and very heavy in the balance (of reward,) (they are) Subhan Allah wa bi-hamdihi;

Subhan Allahi-l-'Azim,")

Al-Tirmidhy and others related with good chain of narration from Abu Sa`id and Abu Hurayrah (may Allah be pleased with them) that the Messenger of Allah (peace be upon him) said: (Whenever a group of people sit in a gathering in which they do not remember Allah the Exalted, nor supplicate Allah to bestow peace and blessings upon the Prophet (peace be upon him), such a gathering will be a cause of grief to them. If Allah wills, He will punish them, and if He wills He will forgive them.)

Lady `Aishah (may Allah be pleased with her) said: (The Prophet (peace be upon him) used to remember Allah at all moments.) (Related by Imam Muslim in his Sahih).

It was reported from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: (Any group of people that assemble in one of the Houses of Allah to study the Qur'an, tranquility will descend upon them, mercy will engulf them, angels will surround them and Allah will make mention of them to those (the angels) in His proximity. And he who is slow-paced in doing good deeds,

his (high) descent does not make him go ahead.》 (Related by Muslim in His Sahih).

It is related in "Sahih Al-Bukhari" and "Sahih Muslim" and the wordings are of Muslim 《from Abu Bakr Al-Siddiq (may Allah be pleased with him) that he said: O Messenger of Allah, teach me a Du`a' (supplication) to use in my Salah and in my house. He said: Recite: "O Allah, I have done great wrong to myself." There is none to forgive the sins but you. So, grant me pardon from yourself and have mercy upon me for You are much Forgiving and Compassionate."》

Al-Nu`man ibn Bashir (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: 《Supplication (du'a') is itself the worship.》 (Related by the Four Compilers of Hadith (Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) with an authentic chain of narration).

It was reported from Ibn `Umar (may Allah be pleased with them) that he said: The Messenger of Allah (peace be upon him) used to say: 《O Allah, I seek refuge in You from the withdrawal of Your blessing

and the change of Your protection (from me) and from the sudden wrath of you, and from every displeasure of You."》 (Related by Muslim in his Sahih).

It was reported from him (may Allah be pleased with him) that he said: The Messenger of Allah (peace be upon him) used to say: 《and I seek in Thee from being overcome by debt, enemy, and the mockery of (triumphant) enemies.》 (Related by An-Nasa'y and Al-Hakim graded it as Sahih).

Buraydah (may Allah be pleased with him) said: 《The Messenger of Allah (peace be upon him) heard a man saying: O Allah, I ask Thee, I bear witness that there is no God but Thou, the One, He to Whom men repair, Who has not begotten, and has not been begotten, and to Whom no one is equal, and he said: You have supplicated Allah using His Greatest Name, when asked with this name He gives, and when supplicated by this name He answers.》 (Related by the Four Compilers of Hadith (Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah) and Ibn Hibban graded it as Sahih).

Abu Hurayrah (may Allah be pleased with him) said: The Messenger of Allah

(peace be upon him) used to say: 《O Allah, make my religion easy for me by virtue of which my affairs are protected, set right for me my world where my life exists, make good for me my Hereafter which is my resort to which I have to return, and make my life prone to perform all types of good, and make death a comfort for me from every evil).》 (Related by Muslim).

Abu Musa Al-Ash`ary (may Allah be pleased with him) said: the prophet (peace be upon him) used to supplicate: 《O Allah, forgive my faults, my ignorance, my immoderation in my concerns, and whatever You are better aware (of my affairs) than myself. O Allah, grant me forgiveness (of the faults which I committed) seriously or otherwise, and which I committed inadvertently and deliberately. All these (failings) are in me. O Allah, grant me forgiveness from the fault which I did in haste or deferred, which I committed in privacy or in public and whatever You are better aware of (them) than myself. You are the Advancer and the Retarder and over all things You are Omnipotent.》 (Agreed upon by Al-Bukhari and Muslim).

Anas (may Allah be pleased with him) said: The Messenger of Allah (peace be upon him) used to say: 《O Allah! Make me benefit from what you have taught me! Teach me

what will benefit me and provide me with useful knowledge.) (Related by Al-Nasa'y and Al-Hakim).

Abu Hurayrah (may Allah be pleased with him) narrated that he heard the Messenger of Allah (peace be upon him) saying: (By Allah! I ask for forgiveness from Allah and turn to Him in repentance more than seventy times a day.) (Related by Al-Bukhari).

Ibn `Umar (may Allah be pleased with them) said: (We counted that the Prophet of Allah (peace be upon him) would say a hundred times in a session: "My Lord, forgive me and pardon me, You are The Most Pardoning and forgiving) (Related by Abu Dawud and Al-Tirmidhy and Al-Trimidhy said: A good and authentic Hadith).

Shaddad ibn Aws (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: (The most superior way of asking for forgiveness from Allah is: Allahumma anta Rabby la ilaha illa anta, Anta Khalaqtany wa ana `abduka, wa ana `ala `ahdika wa wa`dika mastata`tu, A`udhu bika min Sharri ma sana`tu, abu'u Laka bini`matika `alaiya,

wa Abu'u Laka bidhanbi faghfirli innahu la yaghfiru adhdhunuba illa anta." O Allah! You are my Rubb. There is no true God except You. You have created me, and I am Your slave, and I hold to Your Covenant as much as I can. I seek refuge in You from the evil of what I have done. I acknowledge the favors that You have bestowed upon me, and I confess my sins. Pardon me, for none but You has the power to pardon).") (Related by Al-Bukhari in his Sahih).

The Ayahs which were related in the excellence of Adhkar, supplication and seeking forgiveness are numerous and well known to the people.

Consequently, I started to collect the authentically reported Hadiths on Adhkar and permissible supplications after the five obligatory Salahs, in the morning and in the evening, upon sleep and waking, upon entering and leaving the house, upon entering and leaving the Masjid and upon starting and returning from travel. I called it "Tuhfit Al-Akhyar Bi-bayan Jumlah Nafi`ah Mima Warad Fy Al-Kitab Wal Sunnah Al-Sahihah Min Al-Ad`iyah Wal Adhkar"The selected masterpiece in the explanation of the useful supplications and Adhkar from the Book of Allah and the Sunnah of the Prophet (peace be upon him). I only mentioned the authentic Hadiths in order to be the Muslim's provision and aid in the mentioned occasions I also mentioned other Hadiths on the excellence of Adhkar and supplication supported with my advice for every Muslim to take care of Adhkar and supplications in all cases acting according to the mentioned Ayahs and Hadiths. I ask Allah to benefit me as well as all Muslims with it for He is the Most Generous. May peace and blessings be upon our Prophet Muhammad, his family and Companions!

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2- Chapter on permissible authenticated invocations after ending the five daily Prayers

It was authentically reported from the Messenger of Allah that he used to ask Allah for forgiveness three times after ending the obligatory Salah and would say: ﴾O Allah, You are the Grantor of security, and security comes from You. You are Blessing, O You Who have majesty and nobility)!"﴿ ﴾La ilaha illa Allah, wahdahu la shareeka lah, lahul-mulku wa-lahul-hamdu, wa-huwa 'ala kulli shai'in qadeer, Allahumma la mani'a lima 'atait wa-la mu'ti lima man't, wa-la yanfa'u dhal-gaddu minkal-gadd (None has the right to be worshipped except Allah (alone) who has no partner, to Him belong all sovereignty and praise and He is omnipotent over all things. Oh Allah! None can grant what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.")﴿ ﴾La hawla wa-la quwwata illa billah, la ilaha illa Allah, la ilaha illa Allah wa-la na'budu illa iyyah, lahun-N'matu wa-lahul-Fadl, wa-lahu ath-thanaa'u al-hasan, la ilaha illa Allah mukhliseena, lahud-Deena wa-law karihal-Kafiroon (There is no might nor power except with Allah. None has the right to be worshipped except Allah and we worship none but Him. For Allah all favors, grace and praise are due. None has the right to be worshipped except Allah and we are sincere in faith and devotion to Him although the disbelievers detest it)﴿ ﴾He used to praise Allah thirty three times, praise Him of the like and pronounce Takbir of the like. He would complete their number to one hundred with: "La Ilaha Ila Allah Wahdah La Sharika Lahu. Lahu Al-Mulku Walahu Al-Hamdu

Wahuwa `Ala Kuli Shay'in Qadir".﴿ Then, he would recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) and ﴾Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴿ And ﴾Say: "I seek refuge with (Allâh), the Lord of the daybreak,﴿ And ﴾Say: "I seek refuge with (Allâh) the Lord of mankind,﴿

after each Salah. It is desirable to repeat these three Surahs thrice; After Fajr (Dawn) Prayer, and after Maghrib (Sunset) Prayer because of the authentic Hadith which was reported from the Prophet (peace be upon him). In addition to the mentioned Adhkar (invocations and Remembrances said at certain times on a regular basis), it is desirable to say after Fajr (Dawn) Prayer and Maghrib (sunset) Prayer the following: ﴾La ilaha illa Allah, wahdahu la sharika lah, lahul-mulku wa-lahul-hamdu, yuhyi wa yumit, wa-huwa 'ala kulli shai'in qadeer (None has the right to be worshipped except Allah (alone) who has no partner, to Him belong all sovereignty and praise, He gives life and causes death, and He is Omnipotent over all things).﴿ ten times because this was authentically reported from the Prophet (peace be upon him). If he is an Imam, he may face the people after seeking forgiveness three times and after saying: "Allahuma Anta Al-Salam Wa minka Al-Salam Tabarakta Ya Dha Al-Jalali Wal-Ikram" (O Allah! you final salutation upon ending Salah and from you final salutation upon ending Salah blessed are You O Possessor of Majesty and Honor). Then he should recite the mentioned Adhkar as authentically reported from the Prophet (peace be upon him) such as the Hadith of `Aishah (may Allah be pleased with her) in Sahih Muslim. All these Adhkar are Sunnah and not Faridah (obligatory act).

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3- Chapter on Adhkar (invocations and Remembrances said at certain times on a regular basis) of the morning and the evening.

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: ("He who recites in the morning and in the evening the statement: `Subhan-Allahi wa bihamdihi (Allah is free from imperfection and I begin with praising Him)' one hundred times, will not be surpassed on the Day of Resurrection by anyone with better deeds than one who utters the same words or utters more of these words.") (Related by Muslim).

Ibn Mas`ud (may Allah be pleased with him) narrated: (When it was evening, Allah's Messenger (peace be upon him) used to supplicate: We have entered upon evening and so, too, the whole Kingdom of Allah has entered upon evening. Praise is due to Allah. There is no God but Allah, the One having no partner with Him. His is the Sovereign and to Him praise is due and He is Potent over everything. My Lord, I beg of You the good that lies in this night and the good that follows it and I seek refuge in You from the evil that lies in this night and from the evil of that which follows it. My Lord, I seek refuge in You from sloth and from the evil of vanity. My Lord, I seek refuge in You from the torment of Hellfire and from the torment of the grave. And when it was morning, he said: We entered upon morning and the whole Kingdom of Allah entered upon morning.) (Related by Muslim).

Shaddad ibn Aws (may Allah be pleased with him) said: (The most superior way of asking for forgiveness from Allah is to say: Allahumma anta Rabby la ilaha illa anta, Khalaqtany wa ana `abduka, wa ana `ala `ahdika wa wa`dika mastata`tu, A`udhu bika min Sharri ma sana`tu, abu'u Laka bini`matika `alaiya, wa Abu'u Laka bidhanbi faghfirli innahu la yaghfiru adhdhunuba illa anta." The Prophet (peace be upon him) added. "If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise.") (Related by Al-Bukhari).

`Abdullah ibn Habib (may Allah be pleased with him) said: (We went out one rainy and intensely dark night to look for the Messenger of Allah (peace be upon him) to lead us in prayer, and when we found him, he asked: "Have you prayed?", but I did not say anything. So he said: "Say", but I did not say anything. He again said: "Say", but I did not say anything. He then said: "Say". So I said: What am I to say? He said: "Say: (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) and Al-Mu`awwadhatan three times in the morning and evening; they will serve you for every purpose.) (Related by Abu Dawud, Al-Tirmidhy and Al-Nasa'y with good chain of narration).

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) used

to instruct his Companions saying: ﴾Let anyone of you say in the morning: "O Allah, by Thee we come to the morning, by Thee we come to the evening, by Thee are we resurrected." In the evening he would say: "O Allah, by Thee we come to the evening, by Thee we die, and to Thee is the return."﴿ (Related by Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah). It is authentic according to Abu Dawud and Ibn Majah.

Abu Hurayrah (may Allah be pleased with him) ﴾narrated that Abu Bakr Al-Siddiq (may Allah be pleased with him) said: O Messenger of Allah! command me something to say in the morning and in the evening. He said: Say "O Allah, Creator of the heavens and the earth, Who knowest the unseen and the seen, Lord and Possessor of everything. I testify that there is no God but Thee; I seek refuge in Thee from the evil within myself, from the evil of the devil, and his (incitement to) attributing partners (to Allah)." He said: Say this in the morning, in the evening and when you sleep.﴿ (Related by Imam

Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Al-Bukhary in Al-Adab Al-Mufrad with good chain of transmission and the wordings are of Ahmad and Al-Bukhary).

`Uthman ibn `Affan (may Allah be pleased with him) narrated that the Messenger of Allah (may peace be upon him) said: ﴾Any servant who says in the morning and in the evening: "In the name of Allah, when Whose name is mentioned nothing on Earth or in Heaven can cause harm, and He is the Hearer, the Knower," three times, nothing will cause him harm.﴿ (Related by Imam Ahmad, Al-Tirmidhy and Ibn Majah. Al-Tirmidhy said: It is a good and authentic Hadith.

Thawban, the Prophet's servant narrated that the Prophet (may peace be upon him) said: ﴾If a Muslim servant says in the morning and in the evening: "I am pleased with Allah as Lord, with Islam as religion, with Muhammad (peace be upon him) as Prophet," three times, Allah will certainly please him on the Day of Judgment.﴿ (Related by Imam Ahmad, Abu Dawud and Ibn Majah

with a good chain of transmission and the wordings are by Ahmad but he did not mention the narrator, i.e. Thawban, and Al-Tirmidhy is the one who mentioned the narrator in his narration. The Hadith is related by Al-Nasa'y in his book "`Amal Al-Yawm wa Al-Laylah" with the same wordings of Ahmad.

It is ralated in Sahih Muslim (book of authentic Hadiths) from Abu Sa`id Al-Khudry (may Allah be pleased with him that the Prophet (peace be upon him) said: ❨Whoever accepts Allah as his Lord, Islam as his religion and Muhammad as his Messenger is necessarily entitled to enter Paradise.❩

Imam Muslim related in his Sahih from Al-`Abbas ibn `Abdul-Muttalib (may Allah be pleased with him) that the Prophet (peace be upon him) said: ❨He relishes the flavor of faith (Iman) who is pleased with Allah as his Lord, Islam as his religion and with Muhammad a Messenger (of Allah).❩

Anas (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: ❨If anyone says in the morning or in the evening: "O Allah! in the morning we call Thee, the bearers of Thy Throne, Thy angels and all Thy creatures to witness that thou art Allah (God) than Whom alone there is no god, and that Muhammad is Thy Servant and Messenger," Allah will emancipate his fourth from Hell; if anyone says twice, Allah will emancipate

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his half; if anyone says it thrice, Allah will emancipate three-fourth; and if he says four times, Allah will emancipate him from Hell.❩ (Related by Abu Dawud with good chain of transmission and Al-Nisa'y mentioned the Hadith in his book " 'Amal Al-Yawm wa Al-Laylah" with a good chain of transmission and its wordings are as follows: ❨"If anyone says in the morning: "O Allah! I call You, the bearers of Your Throne, Your angels and all Your creatures to witness that You are Allah and there is no god but You, You have no partner, and that Muhammad is Your servant and Messenger," Allah will emancipate his fourth from Hell; and if he says it four times, Allah will emancipate him from Hell".❩

`Abdullah ibn Ghannam (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: ❨"If anyone says in the morning: 'O Allah! whatever favour has come to me, it comes from You alone Who has no partner; to You praise is due and thanksgiving,' he will have expressed full thanksgiving for the day; and if anyone says the same in the evening, he will have expressed full thanksgiving for the night".❩ (Related by Abu Dawud and Al-Nasa'y with a good chain of transmission and this is the wording of Al-Nasa'y but he did not mention the words "in the evening". Ibn Hibban also reported the Hadith with the same wordings of Al-Nasa'y from the Hadith of Ibn `Abbas (may Allah be pleased with them).

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`Abdullah ibn `Umar (may Allah be pleased with them) narrated that ❨"The Prophet (peace be upon him) never missed to say these supplications in the evening and in the morning: O Allah! I ask You for safety in this world and in the Hereafter. O Allah! I ask You for pardon and safety in my religion and my worldly affairs, and my family and my property. O Allah! Conceal my faults and keep me safe from the things I fear. O Allah! Protect me from before me and from behind me, from my right and from my left, and from above me, and I seek refuge in Your Grandeur from being taken by surprise from below me (i.e., being swallowed up by the earth)."❩ (Related by Imam Ahmad in his Musnad, Abu Dawud, Al-Nasa'y and Ibn Majah. Al-Hakim graded it as Sahih.

Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: ❨"If anyone says ten times in the morning: 'There is no god but Allah alone Who has no

partner; to Him belong the dominions, to Him praise is due, and He is Omnipotent,' he will have one hundred good deeds recorded for him, one hundred evil deeds deducted from him, a reward equivalent to that for setting free a slave and he will be guarded (from evil) until the evening. If he says them in the evening, he will have a similar recompense until the morning."》 (Related by

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Imam Ahmad in his Musnad with good chain of transmission).

He also narrated that the Messenger of Allah (peace be upon him) said: 《"I seek refuge with the perfect words of Allah from the evil that He created" three times in the evening will not be harmed by the bite of a serpent during that night'.》 (Related by Imam Ahmad and Al-Tirmidhy with good chain of transmission.

Imam Muslim related in his Sahih from Khawlah bint Hakim (may Allah be pleased with her) that the Prophet (peace be upon him) said: 《When anyone lands at a place, and then says: 'I seek refuge in the Perfect Word of Allah from the evil of what He has created,' nothing will harm him until he marches from that stopping place.》

`Abdullah ibn `Abdul-Rahman ibn Abza from his father (may Allah be pleased with him) narrated that 《the Prophet (peace be upon him) used to say in the morning and in the evening: We wake up on pure Islam, the word of Tawhid (monotheism) and on the religion of our Prophet Muhammad (peace b upon him) and on the religion of our father Ibrahim (Abraham) who was purely

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a Muslim and never was from the polytheists.》 (Related by Ahmad in his Musnad with an authentic chain of transmission).

《 `Abdul-Rahman ibn Abu Bakrah narrated that he said to his father: O my father! I hear you supplicating every morning: "O Allah! Grant me health in my body. O Allah! Grant me good hearing. O Allah! Grant me good eyesight. There is no god but Thou." You repeat them three times in the morning and three times in the evening. He said: I heard the Messenger of Allah (peace be upon him) using these words as a supplication and I like to follow his practice.》 (Related by Imam Ahmad, Al-Bukhary in "Al-Adab Al-Mufrad", Abu Dawud and Al-Nasa'y with good chain of transmission.

It is a Sunnah for every Muslim to say every morning: "La Ilah illa Allah wahdahu la sharika lahu. Lahu Al-mulku wa lahu Al-Hamdu wa huwa `Ala

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Kulli Shay'in Qadir" one hundred times and he will be safe from Satan on that day until the evening because of the mentioned Hadiths which are related in the Two Sahih (authentic) Books of Hadith (i.e., Al-Bukhari and Muslim) from the Hadith of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: 《"He who utters these words: "There is no god but Allah, the One, having no partner with Him, Sovereignty belongs to Him and all the praise is due to Him, and He is Potent over everything" one hundred times every day there is a reward of emancipating ten slaves for him, and there are recorded hundred good deeds to his credit and hundred evil deeds are blotted out from his scroll, and that will be a safeguard for him against Satan on that day until evening and no one will obtain better than this, except one who has done more than this (who utters these words more than one hundred times and does more good acts) and he who utters: "Hallowed be Allah, and all praise is due to Him," one hundred times a day, his sins are obliterated even if they are equal to the extent of the foam of the ocean."》

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4- Chapter on what is to be said upon entering home

Jabir ibn `Abdullah (may Allah be pleased with them) said: I heard the Messenger of Allah (peace be upon him) saying: ﴾When a person enters his house and mentions the name of Allah at the time of entering it and while eating the food, Satan says (addressing himself): You have no place to spend the night and no evening meal; but when he enters without mentioning the name of Allah, the Satan says: You have found a place to spend the night, and when he does not mention the name of Allah while eating food, he (the Satan) says: You have found a place to spend the night and your evening meal.﴿ (Related by Muslim).

Abu Malik Al-Ash`ary (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: ﴾When a man goes into his house, he should say: "O Allah! I ask Thee for good both when entering and when going out; in the name of Allah we have entered, and in the name of Allah we have gone out, and in Allah or Lord do we trust." He should then greet his family.﴿ (Related by Abu Dawud with a good chain of transmission).

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5- Chapter on what is to be said upon leaving home to go to the Masjid (mosque) or elsewhere

Anas ibn Malik (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: ("When a man goes out of his house and says: 'In the Name of Allah, I trust in Allah; there is no might and no power but in Allah,' the following will be said to him at that time: 'You are guided, defended and protected,' and the devil will go far from him and another devil will say: 'How can you deal with a man who has been guided, defended and protected?' ") (Related by Abu Dawud and An-Nasa'y with a good chain of transmission).

Um Salamah (may Allah be pleased with her) narrated that: (The Messenger of Allah (peace be upon him) never went out of my house without raising his eye to the sky and saying: "O Allah! I seek refuge in You lest I stray or be led astray, or slip or made to slip, or cause injustice, or suffer injustice, or do wrong, or have wrong done to me.") Related by the Imam Ahmad, Abu Dawud,

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At-Tirmidhy and Ibn Majah. The wordings are of Abu Dawud and its chain of narration is authentic.

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6- Chapter on the permissible supplications to be said upon entering and leaving mosques

Abu Humayd or Abu Usayd (may Allah be pleased with them) narrated that the Messenger of Allah (peace be upon him) said: ﴾When any of you enters the mosque, he should invoke peace upon the Prophet (peace be upon him) and then say: "O Allah! open for me the doors of Thy mercy"; and when he steps out he should say: 'O Allah! I beg of Thee Thy Grace."﴿ (Related by Muslim and Abu Dawud and the wordings are of Abu Dawud).

`Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with them) narrated that when the Prophet (peace be upon him) entered the Masjid, he used to say: ﴾I seek refuge in Allah the Almighty, and His noble countenance and in His eternal power from Satan, the rejected. He said: If he said so, the Satan says: He will be protected from me during the whole day.﴿ (Related by Abu Dawud with a good chain of transmission).

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Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: ﴾When any one of you enters the mosque, he should invoke peace upon the Prophet (peace be upon him) and then say: "O Allah! open for me the doors of Thy mercy"; and when he steps out he should invoke peace upon the Prophet (peace be upon him) and then say: "O Allah protect me from the accursed Satan."﴿ (Related by Ibn Majah with an authentic chain of transmission).

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7- Chapter on lawful supplications to be said at sleeping and waking up

Hudhayfah (may Allah be pleased with him) said: ﴾Whenever the Messenger of Allah (peace be upon him) went to bed at night, he would put his hand under his cheek and then say, 'Allahumma bismika amutu wa ahya (In Your Name, I die and I live).' When he woke up, he would say, 'Al-Hamdu lil-lahi al-ladhi ahyana ba`da ma amatana, wa ilaihi an-nushur (All praises are for Allah Who has made us alive after He made us die (sleep) and unto Him is the Resurrection).'﴿ (Related by Al-Bukhari) Abu Dhar (may Allah be pleased with him) narrated a similar Hadith. Imam Muslim related

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from Al-Bara' ibn `Azib (may Allah be pleased with him) a similar Hadith to that of Hudhayfah.

`Aishah (may Allah be pleased with her) narrated that the Prophet (peace be upon him) said: ﴾Whenever the Prophet (peace be upon him) went to bed every night, he would cup his hands together and blow over them after reciting ﴾Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴿ ﴾Say: "I seek refuge with (Allâh), the Lord of the daybreak,﴿ ﴾Say: "I seek refuge with (Allâh) the Lord of mankind,﴿ then wipes his hands over whatever parts of his body he was able to wipe, starting with his head, face and front of his body. He used to do that three times.﴿ (Agreed upon by Al-Bukhari and Muslim)

﴾ Abu Hurayrah (may Allah be pleased with him) narrated that someone came to him and started stealing of the foodstuff when the Prophet (peace be upon him) ordered him to guard the Zakah (obligatory charity) revenue of Ramadan at night. When it was the third night he said, 'I shall take you to the Messenger of Allah (peace be upon him).' That person said (to Abu Hurayrah), 'Leave me and I will tell you a few words by which Allah will benefit you.' Abu Hurayrah said, 'What are they?' He said, 'When you go to your bed, recite Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255): ﴾Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists)...﴿ for then there will be a guard from Allah who will protect you all night long, and Satan will not be able to come near you until dawn.' (When the Prophet, peace be upon him, heard the story) he said (to me), 'He (who came to you at night) told you the truth although he is a liar; and it was Satan.'﴿ (Related by Al-Bukhari)

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Abu Mas`ud Al-Ansary (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: ﴾If anybody recites the last two Ayahs (Qur'anic verses) of Surah Al-Baqarah at night, they will be sufficient for him.﴿ (Agreed upon by Al-Bukhari and Muslim)

Al-Bara' ibn `Azib (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: ﴾Whenever you go to bed perform Wudu' (ablution) like that for Salah (Prayer), then lie on your right side and say, 'O Allah! I surrender to You and entrust all my affairs to You and depend upon You, with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You. O Allah! I believe in Your Book (the Qur'an) which You have revealed and in Your Prophet (Muhammad, peace be upon him) whom You have sent.' Then if you die on that very night, you will die with faith (i.e., on the religion of Islam). Let the aforesaid words be the last you say (before sleep).﴿ (Agreed upon by Al-Bukhari and Muslim) Another narration by Imam Muslim (may Allah be merciful with him) reads as follows: ﴾Make these your last words (before sleeping).﴿

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said:

﴾When the Prophet (peace be upon him) intended to go to bed, he (peace be upon him) used to say, 'O Allah! The Lord of the Heavens and the Lord of the Earth and Lord of the Magnificent Throne, our Lord, and the Lord of everything, the Splitter of the grain of corn and the datestone (or fruit kernal), the Revealer of Torah and Injil (Bible) and Criterion (the Qur'an). I seek refuge in You from the evil of everything You are to sieze by the forelock (You have perfect control over it). O Allah! You are Al-Awwal (the First); there is nothing before You. You are Al-Akhir (the Last); there is nothing after You. You are Al-Zhahir (the Most High); there is nothing above You. You are Al-Batin (the Hidden or the Most Near); there is nothing beyond You. Remove the burden of debt from us and relieve us from poverty.'﴿ (Related by Muslim)

Hafsah, the Mother of the Believers (may Allah be pleased with her), said: ﴾When the Messenger of Allah (peace be upon him) wanted to go to sleep, he put his right hand under his cheek and would then say three times, ,O Allah, guard me from Your punishment on the Day when You resurrect Your servants' three times.﴿ (Related by Imam Ahmad and Abu Dawud through good Isnad)

Anas (may Allah be pleased with him) narrated that: ﴾Whenever the Prophet (peace be upon him) went to his bed, he would say, 'All praise is due to Allah Who has fed us, provided us with drink, sufficed us and provided us with shelter. Many are those who have none to suffice and none to provide with shelter.'﴿ (Related by Muslim)

Ibn `Umar (may Allah be pleased with them) narrated that he commanded a man to say these words before sleep: ﴾O Allah, You have created my soul and it is You who take it. To You is its life and its death. If You give it life, preserve it; and if You make it die, forgive it. O Allah, I beg of You well-being.﴿ (Related by Muslim) Ibn `Umar said: I heard it from the Messenger of Allah (peace be upon him).

Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: ﴾When any of you goes to bed, he should take hold of the hem of his lower garment and then should clean (his bed) with the help of that and then should recite the Name of Allah, for he does not know what has come on to it after him. When he wants to lie on bed, he should lie on his right side and say, 'Glorified be Allah, my Lord. It is by You (Your Grace) that I place my side (upon the bed) and it is by You that I raise it (after sleep). If You hold my soul (if You cause me to die), be merciful to it; and if Your send it back, then protect it with that with which You protect Your pious servants.'﴿ (Agreed upon by Al-Bukhari and Muslim; the wording is of Muslim)

`Aly (may Allah be pleased with him) narrated ﴿that Fatimah (may Allah be pleased with her) came to the Prophet (peace be upon him) asking him to lend her a servant but she did not find him and she found

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`Aishah (may Allah be pleased with her) whom she told about it. `Aly said, 'So the Prophet (peace be upon him) came to us when we were about to sleep and said: Shall I guide you to something better than having a servant? When you go to bed, glorify Allah thirty-three times, praise Him thirty-three and magnify Him thirty-three times, for it is better for you than having a servant.﴾ `Aly said: I never forgot to recite them since I heard them from the Messenger of Allah (peace be upon him). (Agreed upon by Al-Bukhari and Muslim).

`Ubadah ibn Al-Samit (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: ﴿Whoever gets up at night and says: 'There is no god but Allah, Alone, with no partner or associate; to Him belongs Sovereignty and Praise and He has power over all things. All praise is due to Allah. Glory be to Allah. There is no god but Allah. There is neither might nor power except with Allah). And then says, 'O Allah, forgive me,' or invokes (Allah), he will be responded to; and if he performs Wudu' and prays, his Salah will be accepted.'﴾ (Related by Al-Bukhari)

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8- Chapter on the permissible Adhkar (invocations and Remembrances said at certain times on a regular basis) to be said before and after drinking and eating

Ibn `Umar ibn Abu Salamah (may Allah be pleased with them) said: The Messenger of Allah (peace be upon him) said to me: ﴾O Boy, mention the name of Allah, and eat with your right hand, and eat from what is in front of you.﴿ (Agreed upon by Al-Bukhari and Muslim).

`Aishah (may Allah be pleased with her) narrated that the Messenger of Allah (peace be upon him) said: ﴾When one of you eats, he should mention Allah's name; if he forgets to mention Allah's name at the beginning, he should say: "In the name of Allah at the beginning and at the end of it."﴿ (Related by Abu Dawud, An-Nasa'y and Al-Tirmidhy who said: It is a good and authentic Hadith. The Hadith is also graded as authentic by Al-Hakim and Al-Dhahaby approved that view.

Anas (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: ﴾Allah will be satisfied with the servant who eats and drinks

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then praises Allah for them.﴿ (Related by Muslim).

Mu`adh ibn Anas (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: ﴾If anyone eats food and then says: "Praise be to Allah Who has fed me with this food and provided me with it through no might and power on my part," he will be forgiven his former and later sins.﴿ (Related by Abu Dawud, Al-Tirmidhy and Ibn Majah with a good chain of transmission).

Abu Umamah (may Allah be pleased with him) said: ﴾Whenever the Prophet (peace be upon him) finished his meals, he used to say: Praise be to Allah, praise much, good and blessed therein, blessed thereupon. Your favor cannot be compensated, nor can be left, nor can be dispensed with, O our Lord!﴿ (Related by Al-Bukhari in his Sahih (book of authentic Hadiths).

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9- Chapter on the permissible

Adhkar (invocations and Remembrances said at certain times on a regular basis) upon entering or leaving a country

Suhayb (may Allah be pleased with him) said: ﴾Whenever the Prophet (peace be upon him) entered upon a new village, he used to say: O Lord of the seven heavens and what are under their shade! O Lord of the seven earths and what are carried by them! O Lord of the devils and what are misguided by them! O Lord of the wind and what are get by it! I ask You the goodness of this village, the goodness of its people and what is in it, and I seek refuge in You from its evil, the evil of its people and what is in it.﴿ (Related by Al-Nasa'y with a good chain of transmission. Anas (may Allah be pleased with him) said: ﴾We came with the Prophet (peace be upon him) until we were near Madinah he said: "Ayibun, `abidun, ta'ibun, li-Rabbina hamidun (We are coming back (to Medina) with repentance, worshipping (our Lord) and celebrating His (our Lord's) praises". The Prophet (peace be upon him) continued repeating these words until he entered Madinah. ﴿ (Related by Muslim).

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9- Chapter on the permissible Adhkar (invocations and Remembrances said at certain times on a regular basis) before and after Adhan (call to Prayer)

Abu Sa`id Al-Khudry (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: (When you hear the call (to prayer), repeat what the Mu'adhdhin (caller to prayer) pronounces.) (Agreed upon by Al-Bukhari and Muslim).

Jabir ibn `Abdullah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: ("He who says upon hearing the Adhan (call to prayer) 'O Allah, Lord of this perfect call (Da`wah) and of the established prayer (As-Salat), grant Muhammad the Wasilah and superiority, and raise him up to a praiseworthy position which You have promised him', it becomes incumbent upon me to intercede for him on the Day of Resurrection.") (Related by Al-Bukhari). Al-Bayhaqy added the following at it is end with a good chain of transmission: (You do not break Your promise.)

Sa`d ibn Abu Waqqas (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: (He who says after the Adhan: Ash-hadu an la ilaha

illallah Wah-dahu la sharika Lahu; wa anna Muhammadan `abduhu wa Rasuluhu, radhitu Billahi Rabban, wa bi Muhammadin Rasulan, wa bil Islami Dinan [I testify that there is no true god except Allah Alone; He has no partners and that Muhammad (PBUH) is His slave and Messenger; I am content with Allah as my Rubb, with Muhammad as my Messenger and with Islam as my Deen],' his sins shall be forgiven.") (Related by Muslim).

`Umar ibn Al-Khattab (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: (When the Mu'adhdhin says: Allah is the Greatest, Allah is the Greatest, and one of you should make this response: Allah is the Greatest, Allah is the Greatest; (and when the Mu'adhdhin) says: I testify that there is none worthy of worship (in truth) but Allah, one should respond: I testify that there is none worthy of worship (in truth) but Allah, and when he says: I testify that Muhammad is the Messenger of Allah, one should make a response: I testify that Muhammad is Allah's Messenger. When he (the Mu'adhdhin) says: Come to prayer, one should make a response: There is no might and no power except with Allah. When he (the Mu'adhdhin) says: Come to salvation, one should respond: There is no might and no power except with Allah, and when he (the Mu'adhdhin) says: Allah is the Greatest, Allah is the Greatest, then make a response: Allah is the Greatest, Allah is the Greatest. When he (the Mu'adhdhin) says: there is none worthy of worship (in truth) but Allah, and he who makes a response from the heart: there is none worthy of worship (in truth) but Allah, he will enter Paradise.) (Related by Muslim).

`Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with them) narrated that he heard the Prophet (peace be upon him) saying: (Whenever you hear the Adhan, say what the Mu'adhdhin is saying, then invoke a blessing on me, for everyone who invokes a blessing on me will receive

ten blessings from Allah; then beg from Allah al-Wasila for me, which is a rank in Paradise fitting for only one of Allah's servants, and I hope that I may be that one. Anyone who asks that I be given the Wasila, he will be assured of my intercession.) (Related by Muslim in his Sahih (book of authentic Hadiths)).

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11- Chapter on the permissibility of initiating and answering salutation, saying "Yarhamuka Allah" when one sneezes and visiting the sick

`Abdullah ibn `Amr ibn Al-`As (may Allah be pleased with them) narrated that: (A man asked the Prophet (peace be upon him): What Islamic traits are the best? The Prophet (peace be upon him) said: Feed the people, and greet those whom you know and those whom you do not know.) (Agreed upon by Al-Bukhari and Muslim).

Abu Hurayrah (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: (You shall not enter Paradise as long as you do not affirm belief (in all those things which are the articles of faith) and you will not believe as long as you do not love one another. Should I not direct you to a thing which, if you do, will foster love amongst you:

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(i. e.) give currency to (the practice of paying salutation to one another by saying) as-salamu alaikum.) (Related by Muslim).

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: (Five are the rights of a Muslim over his brother: Salute back, saying "Yarhamuk Allah" when anybody sneezes and says al-Hamdulillah, responding to invitations, visiting the sick, following the funeral.) (Agreed upon by Al-Bukhari and Muslim).

It is also reported from him (may Allah be pleased with him) that the Prophet (peace be upon him) said: (Six are the rights of a Muslim over another Muslim. It was said to him: When you meet him, offer him greetings; when he invites you, accept it. When he seeks your council give it to him, and when he sneezes and says:" All praise is due to Allah," you say Yarhamuk Allah (may Allah show mercy to you) ; and when he gets sick, visit him and when he dies follow his funeral.) (Related by Muslim).

Abu Hurayrah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: (Allah likes sneezing and dislikes yawning, so if someone sneezes and then praises Allah, then it is obligatory on every Muslim who heard him, to say: May Allah be merciful to you (Yar-hamuka-l-lah).

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But as regards yawning, it is from Satan, so one must try one's best to stop it, if one says 'Ha' when yawning, Satan will laugh at him.") (Agreed upon by Al-Bukhari and Muslim).

It is also narrated that the Prophet (peace be upon him) said: (Yawning is from Satan and if anyone of you yawns, he should check his yawning as much as possible.) (Related by Muslim).

Abu Sa`id Al-Khudry (may Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: (When one yawns, he should put his hand over his mouth, otherwise the devil will enter.) (Related by Muslim).

Abu Hurayrah (may Allah be pleased with him) narrated that he said: ﴿If anyone of you sneezes, he should say 'Al-Hamdulillah' (Praise be to Allah), and his (Muslim) brother or companion should say to him, 'Yar-hamuka-l-lah' (May Allah bestow his Mercy on you). When the latter says 'Yar-hamuka-l-lah", the former should say, 'Yahdikumul-lah wa Yuslih balakum' (May Allah give you guidance and improve your condition).﴾ (Related by Al-Bukhari).

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Abu Musa Al-Ash`ary (may Allah be pleased with him) narrated that he heard the Messenger of Allah (peace be upon him) saying: ﴿When one of you sneezes and praises Allah (i.e., says Al-hamdu lillah), you should invoke Allah's Mercy upon him (i.e., say Yarhamuk-Allah); but if he does not praise Allah, you should not respond.﴾ (Related by Muslim).

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12- Chapter to end this message with a word about advice because of its persisting need

Abu Ruqayyah Tamim ibn Aws Al-Dary (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: ﴾religion is based on Nasihah (advising, sincerity, devotion). Upon this we said: For whom? He replied: For Allah, His Book, His Messenger and for the leaders and the general Muslims.﴿ (Related by Muslim in his Sahih (book of authentic Hadiths)).

Jarir ibn `Abdullah Al-Bajal (may Allah be pleased with him) narrated: ﴾In the name of Allah I exorcise you from everything and safeguard you from every evil that may harm you and from the eye of a jealous one. Allah would cure you and I invoke the name of Allah for you.")﴿ (Related by Al-Bukhari and Muslim in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim)

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Anas ibn Malik (may Allah be pleased with him) reported from the Prophet (peace be upon him) that he said: ﴾None of you will believe until he loves for his brother what he loves for himself.﴿ (Agreed upon by Al-Bukhari and Muslim).

Abu Mas`ud Al-Ansary (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: ﴾One who guides to something good has a reward similar to that of its doer.﴿ (Related by Muslim in his Sahih).

This is what we could gather on this topic. I ask Allah to benefit His Servants with it for He is the All-Hearing, the All-Near! All praise is due to Allah the Lord of the Worlds. May Allah's peace and blessings be upon our Prophet Muhammad, his family, his Companions and those who follow them in piety and righteousness up to the Day of Recompense!

`Abdul-`Aziz ibn `Abdullah ibn Baz!

General Chairman of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance

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13- Excellence of Dhikr [Remembrance of Allah]

Q: There are some Adhkar (invocations and Remembrances said at certain times on a regular basis) mentioned in the Prophetic Hadiths about the excellence of those who repeat them with specific number, he shall have the reward of freeing some slaves as was reported in the Hadith which reads: ("He who uttered: "There is no god but Allah, the One, having no partner with Him, to Him belongs the Sovereignty and all praise is due to Him and He is Potent over everything".) **Anyone who says these Adhkar one hundred times, he shall have the reward of freeing ten slaves; Would the sins of a Muslim be erased by repeating these Hadiths and are his sins forgiven by less than freeing some slaves? Does the Prophet mean that a person repeats these words 100 times in one day or should he keep repeating them 100 times a day for the rest of his life; Could you kindly advise? May Allah reward you.**

A: This Hadith is authentically reported from the Messenger of Allah (peace be upon him). Al-Bukhari and Muslim have reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: (Anyone who says the following words in one day: "La Ilha Ila Allah Wahdahu La Sharika Lahu wa lahu Al-Mlulk. Wa lahu Al-Hamd Wahuwa `la Kulli Shay'n Qadir." one hundred times, he would have the reward of freeing ten slaves, the reward of one hundred

good deeds, one hundred sins will be lifted from him, he shall be secure from Satan in that day until the evening and nobody will bring anything better than he did except for a man who did more.) This is a great virtue and plenty of good from Allah (Exalted be He). If Dhikr was repeated with faith, truthfulnees and devotion, a servant shall have the mentioned reward. The Messenger (peace be upon him) explained that Allah erases one hundered bad deeds with it and he shall have the rewad of 100 hundred good deeds of freeing ten slaves. A group of Muslims mentioned that the major sins are not included in this Hadiths because of Allah's (Exalted be He) Saying: (If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).) So when a servant avoids the major sins, his Salah (Prayer), Wudu' (ablution), supplications and Adhkar (invocations and Remembrances said at certain times on a regular basis), his minor sins shall be erased. Allah may cause a person to mention Dhikr frequently in order to erase his sins as well as the major sins, especially, if it is combined by sincere repentance. A believer should repeat these Adhkar based upon good intention, devotion to Allah and truthfulness with repentance to Allah (He may be Glorified), truthfulness in the Unification of Allah, devoting worship to Him alone without associating others with Him. This Iman (faith) and devotion help him to fulfill the obligatory acts, leave the prohibited things and not to transgress the Limits of Allah in order to have his sins expiated when he says these Addkar

with truthfulness, devotion, firm Iman and sincere repentance. Anyhow, this is glad tidings from Allah and great news for the believer. Thus, the meaning of the Hadith is: "A believer acquires these benefits through Dhikr everyday if he says that truthfully and loyalty. It is not permissible for him to keep to sins and use this Hadith and the similar Hadiths because this is one of the reasons of depriving him from this reward because of the previous Ayah and the saying of the Prophet (peace be upon him): ❮Five (daily) prayers and from one Friday prayer to the (next) Friday prayer, and from Ramadhan to Ramadhan are expiatious for the (sins) committed in between (their intervals) provided one shuns the major sins.❯ In another wording: ❮Provided the major sins are not committed.❯ (Related by Imam Muslim in his Sahih "book of authentic Hadiths"). May Allah grant us success!

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14- The explanation of the Hadith which reads: (Allah has angels traveling around the earth.)

Q: There is a Hadith that reads: (Allah has angels roaming the roads who encompass the people of dhikr (remembrance of Allah).) **It is said that some Sufis use this Hadith as a proof to support their actions. How could Your Eminence refute their allegation?**

A: This Hadith is Sahih (authentic), and it reads as follows: (Allah has angels roaming the roads to find the people of dhikr (remembrance of Allah), and when they find a group of people reciting dhikr, they call each other, saying, "Come to the object of your pursuit.' Then they encompass them until the first heaven and hear their recitations of dhikr and good deeds. Later, when they go up (to Allah) Allah will ask them (those angels) - though He knows better than them - about what they had found and they will inform Him about what they had just witnessed.) There is no evidence for the Sufis in this Hadith.

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Sufis are innovators and should abide by the Shari`ah (Islamic law) and perform lawful Dhikr. If they do this, this is good and they will get reward from Allah (Glorified be He) if they remain holding fast to Tawhid (belief in the Oneness of Allah/ monotheism). Dhikr includes teaching the Ever-Glorious Qur'an, the purified Sunnah (whatever is reported from the Prophet) and useful kinds of knowledge that benefit people with regard to their religion and worldly life, along with seeking sincerely the reward from Allah (Glorified be He).Accordingly,the presence of angels in Dhikr gatherings is not a supporting evidence for the Sufis or their Bid`ahs (innovation in religion) which Allah has not ordained. Some of them offer acts of worship which Allah has not set; some would worship the owners of graves by seeking their help, making vows for them, circumambulating around their graves, etc. They innovate kinds of Dhikr and `Ibadah (worship) which Allah has sent down no authority for, besides many other false Tariqahs (Sufi orders). We ask Allah to grant us and them guidance. May Allah grant us success!

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15- Dhikr by heart is Mashru` anytime and everywhere

Q: One is required to repeat Dhikr (Remembrance of Allah) at anytime and anyway, except in places where it is prohibited to make Dhikr, such as bathrooms. Should one quit Dhikr in bathrooms even with his heart?

A: Dhikr by heart is Mashru` (Islamically acceptable) at anytime and everywhere, in bathrooms or elsewhere. However, the Makruh (reprehensible) in the bathroom is to make Dhikr with the tongue, out of showing due veneration to Allah (Glorified be He), except for the Tasmiyah (saying, "Bismillah [In the Name of Allah]") when performing Wudu' (ablution), which one should pronounce if it is not possible for him to perform Wudu' outside the bathroom. It is Wajib (obligatory) according to some scholars and a stressed Sunnah according to the Jumhur (dominant majority of scholars).

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16- Reciting the Qur'an at work times

Q: I am an employee, and I recite the Qur'an during the work times when I have no work to do. However, my manager prevents me from doing this, and says that this time should be dedicated for work only, not for reciting the Qur'an. What is the ruling on this? May Allah reward you with the best!

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A: If you have no work to do, there is no harm in reciting the Qur'an and pronouncing Tasbih (saying: "Subhan Allah [Glory be to Allah]"), Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]") and Dhikr (Remembrance of Allah), which is better than silence. However, if this will interfere with your work-related activities, it is not permissible to do. This time should be for work only; it is not permissible for you to waste it in things that hinder you from work.

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17- Authenticity of the Hadith which states: "Whoever wants to meet Allah and talk to Him confidentially..."

Q: Your Eminence Shaykh! I read that there is a Hadith in which the Messenger of Allah (peace be upon him) said, "Whoever wants to meet Allah and talk to Him confidentially should recite the Qur'an." Is this Hadith Sahih (authentic)?

A: I do not know the source of this Hadith. May Allah grant us success!

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18- Authenticity of the saying which reads: "There may be a person who recites the Qur'an but is cursed by the Qur'an"

Q: I would like you to explain the following sentences:

"There may be a person who recites the Qur'an but is cursed by the Qur'an." How and why can the Qur'an curse its reader?

A: I do not know the degree of authenticity of this Hadith. There is no need to explain it. If it is Sahih (authentic), it might refer to a person who recites the Qur'an while violating its commands or committing its prohibitions, and they are cursed in the Qur'an. This is the nearest opinion to the truth if this Hadith is authentically reported from the Prophet (peace be upon him). However, I do not know whether this Hadith is authentically reported from the Prophet (peace be upon him).

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19- Ruling on invoking Allah when reciting hope or awe-inspiring Ayahs

This letter is from `Abdul-`Aziz ibn `Abdullah ibn Baz to the respected brother the editor-in-chief of "Al-Bilad" newspaper, may Allah grant him success, amen!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

In its issue no.11030. issued on Monday, 20th of Rabi` Al-Akhir, 1415 A.H., Rawdat Al-Islam section entitled Fataws of Scholars, Al-Bilad newspaper published the following question and attributed its answer to me. The question and answer go as follows:

Q: I noticed some Muslims interrupting their Qur'an recitation in Salah (Prayer) to make Du`a's (supplications) suited to purport of the Ayahs (Qur'anic verses) being recited. For example, upon coming across an Ayah speaking of Jannah (Paradise), they say, "Allahumma inni as'aluka al-jannah (O Allah! I ask You to admit me into Paradise)" and coming across an Ayah speaking of the Hellfire, they say, "Allahumma ajirni mina an-nar (O Allah! I ask You to protect me from the Hellfire)." Is that Islamically permissible?

A: It is recommended to ask Allah of His Mercy in case of coming across an Ayah (Qur'anic verse) speaking of Allah's Mercy, seek refuge with Him in case of coming across an Ayah speaking of Fire torment,

and celebrate Allah's Praises when coming across an Ayah which elevates Allah from all sorts of imperfection. It is also Mustahab (desirable) to say, "bala wa ana `ala dhalika mina ash-shahidin (Yes, indeed and I too bear witness that Allah is the Best of all judges)" upon reciting the Ayah which reads: ﴾Is not Allâh the Best of judges?﴿ It is also Mustahab to say, "bala ash-had (Yes, indeed I bear witness to that)" upon reciting the Ayah which reads, ﴾Is not He (Allâh Who does that) Able to give life to the dead? (Yes! He is Able to do all things).﴿ and "amantu billah (I do believe in Allah)" upon reciting the Ayah which reads, ﴾In what message after this will they then believe?﴿ It is also Mustahab to say, "la nukadh-dhib bishay'in min ayati rabbina (we do not deny any of the favors of our Lord)" upon reciting the Ayah which reads, ﴾Then which of the Blessings of your Lord will you both (jinn and men) deny?﴿ And when reciting, ﴾Glorify the Name of your Lord, the Most High,﴿ a person should say, "Subhana rabbiya Al`ala (Glory be to my Lord, the Most High). It is Mustahab for the Imam (the one who leads congregational Prayer), the Ma'mum (a person being led by an Imam in Prayer) and Munfarid (one who prays alone) to do that. Since these Ayahs are similar in nature to Du`a', they are required to make Ta'min (saying: "Amen" after hearing supplications). The same ruling applies to reciting of these Ayahs outside Salah.

I do not know from where you quoted this question along with its answer. We already sent you a letter no. 40/1 dated 6/1/1415 A.H. asking for the source from which you take these Fatwas (legal opinions issued by a qualified Muslim scholar).

I had been misquoted at some points of the answer to that question. These include:

Making Du`a' upon reciting the concluding Ayah of Surah At-Tin and Surah Al-Mursalat because the Hadith narrated in this regard has been classified as Da`if (weak).

Saying, "we do not, O our Lord, deny any of Your favors." when reciting, ﴾Then which of the Blessings of your Lord will you both (jinn and men) deny?﴿ .

Note: I wish you could inform us of the book from which you quoted this question along with its answer. Please send me any question you would like me to answer so that I can do that In sha'a-Allah (if Allah wills). Do not quote answers from any source unless I permit you to, so that you may not misquote me. May Allah guide us all to do that which pleases Him and may He help us to do good deeds! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

General Mufty of the Kingdom of Saudi Arabia

and Chairman of the Departments of Scholarly Research, Ifta', Daw`ah, and Guidance

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20- Day and night supplication

Q: The Prophet (peace be upon him) said: (Anyone who says seven times in the morning and seven times in the evening: Hasbiya Allahu la ilaha illa huwa 'alaihi tawkkaltu, wa huwa rabbul-'Arshi al-'Azim (Allah Alone is Sufficient for us. None has the right to be worshipped except Him. I place my trust in Allah. He is the Owner of the Mighty Throne), Allah will protect them from whatever troubles them of the affairs of the worldly life and the Hereafter.) **Is this Hadith Sahih (authentic)?**

A: This Hadith is classified as Mawquf (words or deeds narrated from a Companion of the Prophet that are not attributed to the Prophet). It was narrated on the authority of Abu Al-Darda' (may Allah be pleased with him) and was recorded by Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes) with a good Isnad (chain of narrators). It reads: (Anyone who says seven times in the morning and seven times in the evening: Hasbiya Allahu la ilaha illa huwa 'alaihi tawkkaltu, wa huwa rabbul-'Arshi al-'Azim (Allah Alone is Sufficient for us. None has the right to be worshipped except Him. I place my trust in Allah. He is the Owner of the Mighty Throne), Allah will protect them from whatever troubles them.) The Hadith does not include "of the affairs of the worldly life and the Hereafter." As mentioned earlier, this Hadith is Mawquf and it was narrated on the authority of Abu-Al-Darda'. Although it is not Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration), still it falls under the rank of Marfu`, for such a statement can be said as a personal opinion. May Allah grant us success!

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21- Adhkar to be said after Fajr and Maghrib Prayer

Q: What are the supplications that should be said after Fajr (Dawn) and Maghrib (Sunset) Prayers? Could you kindly mention them thoroughly; may Allah reward you with the best?

A: It is desirable for a believer to engage himself in Dhikr (remembering Allah) and Du`a; day and night. It is desirable for him also to mention Allah frequently in these times because Allah (Glorified and Exalted be He) commanded the people to mention and glorify Him "Bukrah" and "`Ashy". `Ashy i.e., the end of the daytime. Bukrah i.e., the beginning of the daytime. He should engage himself with Dhikr such as to say: "La Ilaha Illa Allah Wahdahu La Sharika Lahu Lahu Al-Mulk Walahu Al-Hamdu Wahuwa `Ala Kul Shay'n Qadir" (There is no god but Allah Alone. No partner is with Him. To Him belongs sovereignty and praise and He is over all things wholly Capable). "Subhana Allahi Wal-Hamdu Lillahi Wala Ilaha Illa Allah Wa Allahu Akbar Wala Hawl Wla Quwwah iIla Bi-Lahi" (Glorified be Allah and all praise is due to Him. There is no god but Allah. Allah is the Greatest and there is no Might nor Strength save in Allah),Wasubhana Allahi Wabihamdih Subhana Allahi Al-`Azhim (Glorified and praised is Allah. Glory be to Allah, the Great). Likewise, the suitable Du`as which came from the Prophet (peace be upon him) when they are available, memorized and said in supplication. They are

good if they were said at the beginning of the night or the beginning of the day.

A person may review some of the written books on Du`a' such as: Al-Adhkar by Imam Al-Nawawy, and Riyadh Al-Salihun, Al-Targhib wa Al-Tarhib and Al-Wabil

Al-Sayyib by Ibn Al-Qayyim along with other books that may benefit him.

I mention to you that a person should say at the beginning the night: ﴾We have entered upon evening and so, too, the whole Kingdom of Allah has entered upon evening. Praise is due to Allah. There is no god but Allah, the One having no partner with Him. His is the Sovereignty and to Him is praise due and He is Potent over everything. My Lord, I beg of Your good that lies in this night and good that follows it and I seek refuge in You from the evil that lies in this night and from the evil of that which follows it. My Lord, I seek refuge in You from sloth, from the evil of vanity. My Lord, I seek refuge in You from torment of the Hell-Fire and from torment of the grave. O Allah! by Your leave we reached the evening and by Your leave we reached the morning and by Your leave we live and die and unto You is our resurrection.﴿ Likewise, the Adhkar mentioned in this regard. He may say this in the morning but should say: ﴾"Asbahna Wa Asbaha Al-Mulku Lillahi Wla Ilaha Illa Allah Wahdahu La Sharika Lah Lahu Al-Mulk Walahu Al-Hamd Wahuwa `Ala Kulli Shay'n Qadir. Allahumma Inny As'alka Khayr Hadha Al-Yawm Wakhayra Ma Fih Wakhayra Ma Ba`dah Wa`udhu Bika Min Shar Hadha Al-Yawm Washara Ma Fih Washara Ma Ba`dh. Rab Inny A`udhu Bika Min Al-Kasal Wasu' Alkibar Wa`udhu Bika Min `Adhabin Fi Al-Nar Wa`adhabin Fi Al-Qabr. Allahumma Bika Asbahna Wabika Amsayna Wabika Nahya Wabika Namut Wa ilika Al-Nushur. Allahumma Inny Asbahtu `Ala Fitrat Al-Islam Wakalimat Al-Ikhlas Wa Din Nabiyna

Muhammad Salla Allah `Alyah Wasallam Wa Milata Abina Ibrahim `Alayhi Al-Salah Wal-Salam Hanifan Muslman Wama Kana Mina Al-Mushrikin.﴿ (We have entered upon evening and so, too, the whole Kingdom of Allah has entered upon evening. Praise is due to Allah. There is no god but Allah, the One having no partner with Him. He (the narrator) said: I think that he also uttered (in this supplication these words): His is the Sovereign and to Him is praise due and He is Potent over everything. My Lord, I beg of You good that lies in this night and good that follows it and I seek refuge in You from the evil that lies in this night and from the evil of that which follows it. My Lord, I seek refuge in You from laziness, from the evil of vanity. My Lord, I seek refuge in You from torment of the Hell-Fire and from torment of the grave. O Allah, by You we come to the morning, by You we come to the evening, by You are we resurrected. We came to the evening in the natural condition of Islam, with the word of pure sincerity, upon the path of our Prophet, Muhammad (peace and blessings be upon him), upon the religion of our forefather Ibrahim, who had true Faith as a Muslim, and not as one of those who associate others with Allah).

All these forms of Adhkar (invocations and Remembrances said at certain times on a regular basis) were mentioned in the Sunnah and of which are: ﴾O Allah, I ask You for security in this world and in the Hereafter: O Allah! I ask You for forgiveness and security in my religion and my worldly affairs, in my family and my property; O Allah! conceal my fault or faults, and keep me safe from the things which I fear; O Allah! guard me in front of me and behind me, on my right hand and on my left, and from above me: and I seek in Your greatness from receiving unexpected harm from below me.﴿

A person may supplicate this Du`a' day and night. He will also benefit from the books which we mentioned earlier.

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22- Virtue of sitting after the Fajr Prayer remembering Allah

Q: How sound is the Hadith: (Whoever sits after the Fajr Prayer remembering Allah until the sun rises, then offers two Rak`ahs, will have a reward like that of Hajj and 'Umrah, complete, complete, complete.) ?

A: This Hadith has some chains of transmission with which there is nothing wrong, thus it is regarded as Hasan Li Ghayrih (A Hadith is judged Good by virtue of another Hadith when its weakness is so slight that it can be raised through another chain to the level of the Good Hadith), and it is recommended to offer this Salah after the sun has risen to the height of a spear, i.e., approximately fifteen or twenty minutes after sunrise.

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The ruling on repetition of some Dhikr after Maghrib and Fajr Prayers

Q: What is the ruling on saying: ("La ilaha illa Allah wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu wa huwa 'ala kulli shai'in qadir (There is no god but Allah. He is the One. He has no partner. His is the dominion and to Him Alone is the praise. He has power over all things)")

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ten times after Fajr (Dawn) and `Isha' (Night) Prayers?

A: It is permissible to say this Dhikr (Remembrance of Allah) ten times after Fajr (Dawn) and Maghrib (Sunset) Prayers, according to the authentic (Sahih) Hadiths reported from the Prophet (peace be upon him). Therefore, every male and female Muslim should observe saying, "La ilaha illa Allah wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu wa huwa 'ala kulli shai'in qadir." after Fajr (Dawn) and Maghrib (Sunset). However, this should be after reciting the Dhikr that should be said after the Five Obligatory Daily Prayers, for after Taslim (salutation of peace ending the Prayer), a person should ask Allah for forgiveness three times and say, "Allahumma anta Al-Salam wa minka Al-Salam, tabarakta ya dhal-jalali wal-ikram. La ilaha illa Allah wahdahu la sharika lahu, lahul-mulk wa lahul-hamdu wa huwa 'ala kulli shai'in qadir. La hawla wala quwwata illa billah, la ilaha illa Allah, wala na`budu illa iyyah, lahul-ni`mah wa lahul-fadl, wa lahu Al-thana' al-hasan, la ilaha illah Allah, mukhlisin lahudina wa law kariha al-kafirun. Allahumma la mani`a lima 'a`tait, wa-la mu`tiya lima man`at wa-la yanf`u dhal-jad

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minkal-jad. (Oh Allah! You are Al-Salam (the source of peace) and from You is all peace. Blessed are You, the Possessor of Glory and Honor. There is no god but Allah. He is the only One who He has no partner. His is the Dominion and to Him Alone is all praise. He has Power over all things. There is neither might nor power except with Allah. There is no god but Allah and we do not worship but Him Alone. To Him Alone belongs all bounties, to Him Alone belongs all grace, and to Him worthy praise is accorded. There is no god but Allah, to Whom we are sincere in devotion, even though the disbelievers may detest it. O Lord! None may withhold what You have given and none may give what You have withheld and riches cannot avail a wealthy person with You."The Imam should turn his face to the people but after saying "Astaghfiru Allah (I seek Allah's Forgiveness) three times and "Allahumma anta Al-Salam wa minka Al-Salam, tabarakta ya dhal-jalali wal-ikram." This is following the example of the Prophet (peace be upon him). After Salah, the Imam may leave the gathering from either the right or left side for the Prophet (peace be upon him) did both.

After any of the Five Obligatory Daily Prayers, it is Mustahab (desirable) to say "Subhan Allah [Glory be to Allah]" thirty-three times, "Alhamdu lillah [All praise is due to Allah]" thirty-three times, and Allahu Akbar [Allah is the Greatest]" thirty-three times and complete the hundred with saying, "La ilaha illa Allah wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu wa huwa 'ala kulli shai'in qadir. (There is no god but Allah. He is the One. He has no partner. His is the Dominion and to Him Alone is the praise. He has power over all things)." It was authentically reported that the Prophet (peace be upon him) urged people to do this and explained that it is one of the reasons for having one's sins

forgiven. It is permissible for the person to recite also Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), Surah Al-Ikhlas, Surah Al-Falaq, and Surah Al-Nas. It is recommended to recite these Surahs three times after the Fajr (Dawn) and the Maghrib (Sunset) Prayer and before going to sleep according to the Sahih Hadith reported from the Prophet (peace be upon him).

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24- A question about the supplications of the evening

Q: Is it permissible to recite the evening Adhkar (invocations and Remembrances said at certain times on a regular basis) - Adhkar (invocations) directly before the Maghrib Adhan because I am engaging in teaching the Glorious Qur'an after Al-Maghrib (Sunset) Prayer?

A: Yes. It is permissible to recite the evening Adhkar after `Asr (Afternoon) Prayer because the time of reciting Adhkar begins directly after the sunset. Reciting Adhkar at that time is considered for the evening and the night as well.

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25- The ruling if Adhkar (invocations and Remembrances said at certain times on a regular basis) were said after their due time

Q: Does the benefit of reciting morning and evening Adhkar pay if they are mentioned after their due time such as at noon or after `Isha'? May Allah reward you with the best!

A: In the Name of Allah and all praise is due to Allah. It is a Sunnah (supererogatory act of worship following the example of the Prophet) to keep to the morning and night Adhkar and Du`a' (supplications) in their exact times.

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If their times were over, the time of its effect and reward is invalid. As for the glorification, saying: "There is no god but Allah.", praising Allah, saying "Allahu-Akbar", seeking forgiveness and Du`a'. As for saying "La Hawla wa la quwwata Illa billa" (There is neither might nor power except with Allah!), it will be permissible at all times.

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26- The issue of Glorifying Allah

Q: I read in a book that anyone who says: "O Allah, Glory be to You and praise be to You, Glory be to You for You are the Great'', one hundred times, will have all their sins forgiven even if they were as much as the foam of the sea". Is this correct?

A: It was reported in the authentic Hadiths something in the same context in which the Prophet (peace be upon him) says: ("He who recites in the morning and in the evening the statement: `Subhan-Allahi wa bihamdihi (Allah is free from imperfection and I begin with praising Him)' one hundred times, will have his sins forgiven even if they were like the foam of the sea".) Tasbih, Tahlil, Tahmid and Takbir, namely saying "Subhana Allah; La Ilaha Illa Allah; Al-Hamdu-lillah and Allahu Akbar", are among the reasons for erasing sins. The Prophet (peace be upon him) said: (The dearest words to Allah are four: Subhan Allah (Hallowed be Allah), Al-Hamdulillah (Praise be to Allah), Wa la ilaha illa-Allah (There is no god but Allah), Allah Akbar (God is the Greatest).) The Prophet (peace be upon him) said: (The enduring good deeds are a slave's saying 'Allah is great' (Allahu akbar) and 'Glory be to Allah' (Subahanallah) and 'Praise be to Allah' (al-hamdu lillah) and 'There is no god but Allah and there is no power and no strength except by Allah.' La ilaha illa'llah wa la hawla wa la quwwata illa bi'llah.)

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So, every believer has to repeat Tasbih, Tahmid, Tahlil and Takbir frequently as well as the saying of: "La Hawla Wala Quwwata illa Billah" (There is neither might nor power except with Allah!) in which lies plenty of good and a reason for erasing sins, removing bad deeds and doubling the reward. The Prophet (peace be upon him) said: ("He who recites after every prayer: Subhan-Allah (Allah is free from imperfection) thirty-three times; Al-hamdu lillah (praise be to Allah) thirty-three times; Allahu Akbar (Allah is Greatest) thirty-three times; and completes the hundred with: La ilaha illallahu, wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa `ala kulli shai'in Qadir (there is no true god except Allah. He is One and He has no partner with Him. His is the sovereignty and His is the praise, and He is Omnipotent), will have all his sins pardoned even if they may be as large as the foam on the surface of the sea.") So, this is a great virtue. It is desirable for every believer after each obligatory Salah and the Dhikr (remembering Allah) mentioned above to say: Subhana Allah Wal Hamdu Lillah Wal Allahu Akbar (Glorified be Allah, Praise be to Allah and Allahu Akbar) thirty three times then complete one hundred by saying: La Ilaha Illa Allah Wahdahu La Sharika Lahu, Lahu Al-Mulk Walahu Al-Hamd Wahuwa `Ala Kuli Shayi'n Qadir", because of the previous Hadith and other Hadiths authentically reported from the Prophet (peace be upon him) in this regard. If a person says: Subhana Allah Wal-Hamdu Lillahi Wla Ilaha Illa Allah Wallahu Akbar (Glorified be Allah, Praise be to Allah, There is no god but Allah and Allah is the Greatest) twenty-five times after each Salah, it will be enough for him because both forms are reported from the Prophet, so if he does this or that, it will be acceptable. We should know that expiation of sins by these Adhkar (Remembrances said at certain times on a regular basis) and others

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is conditioned by avoiding the prohibited things and not insisting on doing sins because of Allah's (Exalted be He) Saying: ﴾If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).﴿ And ﴾And those who, when they have committed Fâhishah (illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; - and none can forgive sins but Allâh - and do not persist in what (wrong) they have done, while they know.﴿ For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders) and the Prophet's (peace be upon him) saying: ﴾Five (daily) prayers and from one Friday prayer to the (next) Friday prayer, and from Ramadhan to Ramadhan are expiatious for the (sins) committed in between (their intervals) provided one shuns the major sins.﴿

May Allah grant us success!

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27- What is the degree of authenticity in the following Hadith: "Exalted be Allah as much as what He created and as much as what He will create..."

Q: The following Hadith which reads: Shall I tell you what is more than just mentioning Allah day and night? To say "Subhana Allah-i `Addada Ma Khalqa Wa Subhana Allah-i Mithlu Ma Khalqa Wa Subhana Allah-i `Addada Ma Fi Al-Samawat Wa ma Fi Al-Ard". (Glorified be Allah as the number (of creatures) He created, and Glorified be Allah as much as He has created. Glorified be Allah as the number of creatures are in heavens and on earth). What is the degree of authenticity of this Hadith?

A: I do not know this Hadith, and I do not remember its conditions or the conditions of its narrators. The memorized Hadith which is related by Muslim in his Sahih (book of authentic Hadiths) is the Prophet's saying to Juwayriyah when he entered and found her offering Salah (Prayer) after the sunrise: (are you still sitting in your place? she replied, "Yes." He said, "I recited four words three times after I left you and if these are to be weighed against what you have recited since morning these would outweigh them and (these words) are: "Subhana Allahi wa bi-hamdihi 'adada khalqih, wa ridaa nafsih, wa zinata 'arshih, wa midad kalimatih (All glory and praise is due to Allah. I praise Him by the number of His creatures and His Content and by the weight of His Throne and the ink of His words).")

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There is another Hadith which was related by Abu Dawud which reads as follows: ("Glory be to Allah" as many times as the number of that which He has created in Heaven; "Glory be to Allah" as many times as the number of that which He has created on Earth; "Glory be to Allah" as many times as the number of that which He has created between them; "Glory be to Allah" as many times as the number of that which He is creating; "Allah is most great" a similar number of times; "Praise (be to Allah)" a similar number of times; and "There is no god but Allah" a similar number of times; "There is no might and no power except in Allah" a similar number of times.) but there is an unknown narrator in its chain of narration, therefore, it will be Da`if (weak) for this reason. The previous Hadith of Juwayriyyah is enough in this context.

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28- Merits of memorizing Allah's Names

Q: What is meant by the word "Ahsa'" in the Hadith that is related to the Messenger of Allah on the Names of Allah ("Anyone who enumerates (Ahsa') them will be admitted to Paradise.") **?**

A: Ihsa' means to memorize, contemplate, understand and act according to them. The Prophet (peace be upon him) said: (Truly, Allah

has Ninety-nine Names. Anyone who enumerates them will be admitted to Paradise.") and in another wording: ("Anyone who memorizes them by heart, will be admitted to Paradise.") This means to memorize these Names by heart and understand their meaning as this entails goodness and useful knowledge. It also leads to the uprightness of the heart and the more a person will fear Allah and fulfill His Rights.

Q: Your Eminence Shaykh! Some people may count on such Hadiths and think that memorizing the Most Beautiful Names of Allah without effort is sufficient to be admitted to Paradise?

A: This is a misunderstanding as such a Hadith urges Muslims to act according to what the Messenger of Allah (peace be upon him) prescribed and called for such as: ("Anyone who memorizes them by heart, they will be admitted to Paradise.") with regard to the Most

Beautiful Names of Allah, and: ("Fasting the Day of `Arafah (9th of Dhul-Hijjah) expiates the sins of two years: past one and coming one.") (Fasting on the Day of `Ashura' (10th of Muharram) atones for the sins committed in the preceding year.) All these Hadiths urge the Muslims to obey Allah (Glorified and Exalted be He). It is one of the reasons of forgiveness. When a Muslim pursues the means of forgiveness and does not insist on comitting major sins, this will be a reason for his forgiveness. If a Muslim does not avoid committing major sins, these will not take effect. The Prophet (peace be upon him) said: ("The Five Obligatory Daily Prayers and from Friday Prayer to Friday Prayer, and from Ramadan to Ramadan, are expiations for what happened between them, provided the major sins were avoided.") And in another wording: ("unless major sins are committed.") The Jumhur (dominant majority of scholars) holds the view that the promise of forgiveness that is stated in Hadith on the merits of such and such, such as the favor of Salah (Prayer) and how they erase one's sins, or the favor of Wudu' (ablution), fasting on the Day of `Arafah (9th of Dhul-Hijjah), fasting on the Day of `Ashura' (10th of Muharram) or Ihsa' the Most Beautiful Names of Allah, etc., is conditional upon avoiding major sins and uprightness. These acts are reasons for having one's sins forgiven in addition to the other reasons which Allah (Glorified and Exalted be He) had legislated and avoiding major sins which prevent forgiveness.

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Allah (Glorified and Exalted be He) says, (And those who, when they have committed Fâhishah (illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; - and none can forgive sins but Allâh - and do not persist in what (wrong) they have done, while they know.) One of the reasons for having sins not forgiven is insisting on committing sins and not repenting, there is neither might nor power except with Allah!

To sum up: The Promise of Allah to admit anyone who memorizes the Beautiful Names of Allah to Paradise, anyone who fasts on the Day of `Ashura' to atone the sins committed in the preceding year, and fasting on the Day of `Arafah are all conditional upon abandoning major sins. This is also mentioned in a Hadith related to Tawhid (monotheism) such as: ("Give the good news of entering Paradise to anyone who honestly testifies that there is no god but Allah.") This is conditional upon abandoning sins. If a person insists on doing sins, they are left to the Will of Allah; He may forgive him or He may throw them into Hell-Fire because of their sins and because they did not repent. When a person is purified of their sins, they will come out of Hell-Fire and will be admitted to Paradise.

Every Muslim should not rely on the Hadiths encouraging and promising good and refrain from the Hadiths and Ayahs (Qur'anic verses) of threatening. They should act according to both and beware of the things which Allah prohibited.

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They should remember the Hadiths and Ayahs that threaten those who transgress the limits set by Allah and disobey His Commands and at the same time they should anticipate good from Allah, hope for His Mercy and remember His Promise to forgive anyone who performs good deeds. A person should combine between Khawf (fear) and Raja' (hope). A Muslim should not despair or feel secure. This is the way of the scholars and the believers. Allah (Glorified and Exalted be He) says about His prophets: (Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear) , i.e., hope and fear (and used to humble themselves before Us.) And (Those whom they call upon [like 'Isâ (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angel] desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest; and they ['Isâ (Jesus), 'Uzair (Ezra), angels and others] hope for His Mercy and fear His Torment.) This is the path

of the believers who follow the Messengers. They believe in Allah Alone, fear Him, perform His obligatory acts, refrain from the things which He has prohibited, put their hopes in Him, and fear His Punishment.

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29- One of the treasures of Jannah: La hawla wala quwwata illa billah

Q: The Prophet (peace be upon him) said: "Allah (Glorified and Exalted be He) says: Tell your Ummah (nation based on one creed) to say: La hawla wala quwwata illa billah (There is neither might nor power except with Allah!), ten times in the morning, ten times in the evening and ten times when going to bed. This will protect them from the adversities of this life while asleep, the plots of Satan in the evening, and the Severest Wrath of Allah in the morning." What is the degree of authenticity of this Hadith?

A: As far as I am concerned, this Hadith is baseless and I have not seen it related in any of the authenticated books of Hadith. However, "la hawla wala quwwata illa billah" are great words which the Prophet (peace be upon him) described to Abu Musa Al-Ash`ary (may Allah be pleased with him): (Shall I not guide you to one of the treasures of Jannah (Paradise)? It is: la hawla wala quwwata illa billah) (Related by Al-Bukhari in Al-Da`awat and by Muslim in Al-Dhikr) Therefore it should be said more frequently.

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30- Ruling on a person seeing a Ru'ya (true dream) that he hates

Q: I am an eighteen years old young girl. Praise be to Allah! I lead a straight life and I am committed to my religion. While sleeping, many a time I see a Ru'ya (true dream) that often bothers me. Only a few days pass for it to come out true as clear as daylight and misfortunes afflict my family and relatives. I tell my family about the Ru'ya (true dream) I see and they seek refuge with Allah from it. Please guide me to what I can do to get rid of these misfortunes.

A: It is prescribed for the one who sees while sleeping what he dislikes to spit out in his left side three times upon waking up and to seek refuge with Allah against the cursed Satan and against the evils of what he saw three times. Then he should resume his sleeping on his other side. In this way the dream will not harm him. One should not disclose it to anyone because the Prophet (peace be upon him) ordered he who saw while sleeping what he dislikes to do what we have just mentioned.. whereas the one who saw while sleeping what he likes should praise Allah for this and tell it only to those he likes as authentically reported from the Messenger of Allah (peace be upon him).

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31- Nightmares

Q: There is a frightening nightmare haunting me frequently. While sleeping I dream that there is something within my mouth resembling dough. It makes it difficult for me to breathe and speak. Many times I try to remove or take out of it with my hand but it comes again, which breaks my sleep. I am frightened of this nightmare that disturbed my life and obsessed my thinking. I do not know the reason behind this, knowing that I observe performing Prayer and Fast and performed Pilgrimage. I often ask for Allah's Forgiveness and repent to Him. Yet it haunts me within a period of two, four, or five months. I ask Allah (Exalted be He) that you will give me an explanation for this frightening dream. May Allah guide you to what brings out the good of this life and the Hereafter. Allah is in the help of a servant as long as he is in the help of his brother.

A: This nightmare is from Satan. It is ordained for you and for every Muslim man and woman seeing what he hates to spit dryly to his left side thrice and to seek refuge with Allah from Satan and from the evil of what he saw (three times). Then he should resume sleeping on the other side. This way, what he sees cannot harm him. One should not tell anyone about this because it was authentically reported that the Messenger of Allah (may peace be upon him): ﴾A good dream

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is from Allah and a bad dream is from Satan. Anyone who sees something (in a dream) that they hate, should spit to their left three times and seek refuge with Allah three times from the evil of Satan and of what they have seen. Then they should turn on the other side and it will not harm them. They should tell no one about it.﴿ This authentic Hadith relieves both the believing man and woman seeing what they hate. Praise be to Allah, it is a great remedy available.

O brother, you should put this into action and relieve your heart with this Prophetic remedy. May Allah grant us all success!

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32- If a person dreams of something he hates

Q: I had a relative who did not like me when he was alive. He used to hate and beat me. He has passed away, but recently I had some disturbing dreams, in which I see that man haunting me and my young daughter. I run away from him and he cannot catch me. I hope that you will suggest something that will give me a sense of rest.

A: These dreams and other unpleasant dreams come from Satan. When a Muslim dreams of something he dislikes, he should spit dryly

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to the left side three times, and seek refuge with Allah (Exalted be He) from Satan and from the evil of what he has seen (three times), then he should turn to the other side. If he does so, this dream will not harm him. Moreover, he should not tell anyone about it, because the Prophet (peace be upon him) said in the authentic Hadith: (Good dreams are from Allah and bad dreams are from Satan. If any of you dreams of something he dislikes, let him spit dryly to his left side three times, and seek refuge with Allah from Satan and from the evil of what he has seen three times. Then, he should turn to his other side. It will not harm him. He should not tell anyone of what he has seen. But if he sees (a dream) that he likes, he should praise Allah and tell those who he loves about it)

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33- An inquiry about Du`a' after finishing obligatory Salah

From `Abdul-`Aziz ibn `Abdullah ibn Baz to his honorable brother the questioner, may Allah protect him!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

In reference to your Fatwa request registered in the Department of Scholarly Research and Ifta'

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under the number 499, dated 6/2/1408 A.H., in which you ask a number of questions, please be advised that asking Allah to increase your sustenance and guide your children after offering obligatory Salah (Prayer) is permissible as long as it is done quietly and without raising the hands.

As for the man who got married to a woman that offers Salah though he does not do so, and then he performed Tawbah (repentance to Allah), the marriage contract has to be renewed in the presence of Waliy (a legally accountable person acting for a woman seeking marriage) and two just witnesses, provided that the wife in question agrees to this. This is the more authentic of the two opinions of Muslim scholars. May Allah guide us all to what pleases Him! Verily, Allah is All-Hearing, All-Respondent!

As-salamu `alaykum warahmatullah wabarakatuh.

Chairman of the Departments of Scholarly Research, Ifta', Da`wah and Guidance

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34- Manner of Takbir on the days of Tashriq

Q: What is the manner of Takbir (saying: "Allahu Akbar [Allah is the Greatest]") on the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah)? Should Takbir be said only after performing the obligatory Salahs (Prayers) or at any time?

A: It is recommendable to say Takbir on the days of Tashriq after performing the obligatory Salahs and at all times of the day. There is no harm in saying Takbir two or three times. The related form of Takbir reads, "Allahu Akbar, Allahu Akbar, la ilaha illa Allah. Allahu Akbar, Allahu Akbar, wa lillahil-hamd (Allah is the Greatest, Allah is the Greatest, there is no deity but Allah. Allah is the Greatest, Allah is the Greatest. All praise is due to Allah)." Also, it is better to say, "la ilaha illa Allah wahdahu la sharika lah, lahul-mulk wa lahul-hamd wa huwa `ala kulli shai'in qadir. Subhana Allah wal-hamdu lillah, wa-la ilaha illa Allah, wallahu akbar (There is no deity but Allah (alone) who has no partner. To Him belongs the kingdom of the universe and all praise is due to Him. He has power to do all things. All glory is due to Allah. All praise is due to Allah, there is no deity but Allah, Allah is the Greatest.), according to the narration of Ahmad (may Allah be merciful to him). Also, Ibn `Umar narrated that the Prophet (peace be upon him) said, ﴾No good deed performed on other days are superior to those performed during these (first) ten days of Dhul-Hijjah. Therefore, do much of Tahlil (saying: "La ilaha illa Allah"), Takbir (saying: "Allahu Akbar") and Tahmid (saying: "Alhamdu lillah").﴿ During `Umar (may Allah be pleased with him) stay at Mina, he would say Takbir in his tent [so loud] that the people would start saying it too and all of Mina would resound with Takbir. Ibn `Umar and Abu Hurayrah (may Allah be pleased with both of them) used to go to the market in the first ten days of Dhul-Hijjah reciting Takbir and people used to follow their example in saying Takbir.

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35- Restricted and unrestricted Takbir on the Days of Tashriq

Q: On the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), is it prescribed to pronounce Takbir (saying: "Allahu Akbar [Allah is the Greatest]") all the time or after Salah (Prayer) only?

A: Takbir is Mashru` (Islamically acceptable) all the time during those days, whether after Salah or at any other time. The Sahabah (Companions of the Prophet) used to pronounce Takbir after Salah and all the time as well, which is the meaning of Allah's (Exalted be He) Saying: ﴾And remember Allâh during the appointed Days.﴿ The Prophet (peace be upon him) also said: ﴾The Days of Tashriq are days of eating, drinking and Dhikr (Remembrance of Allah).﴿

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36- An inquiry about Takbir on the Days of Tashriq and its duration

Q: Is Takbir (saying: "Allahu Akbar [Allah is the Greatest]") restricted to the time after Salah (Prayer) or all the time? How long does it last after the day of the `Eid (Feast)?

A: Takbir may be said after Salah or all the time,

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from the dawn of the Day of `Arafah (9th of Dhul-Hijjah) until the sunset of the 13th of Dhul-Hijjah, which means for five days.

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37- Merits of Istighfar

Q: What is the degree of authenticity of this Hadith which reads: "Whoever keeps on Istighfar (seeking forgiveness from Allah), Allah will make a way out of every distress for them and relief from every anxiety for them, and will provide for them from where they had not reckoned"? What does it mean?

A: The mentioned Hadith was related by Abu Dawud and Ibn Majah. It is Da`if (weak), because its Isnad (chain of narration) includes Al-Hakam ibn Mus`ab who is unknown. However, many pieces of evidence in Ayahs (Qur'anic verses) and Hadiths indicate the merits of Istighfar and urge us on doing it, such as Allah's (Glorified be He) Saying: ﴿And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves the needy and deserving, physically and with his wealth, and even with good words).﴾

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(the verses is from Surah Hud).Allah (Glorified be He) also says in Surah Al-Muzzammil: ﴿And seek Forgiveness of Allâh. Verily, Allâh is Oft-Forgiving, Most-Merciful.﴾ May Allah grant us success!

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38- A question on the virtue of seeking forgiveness

Q: Is it permissible to seek Allah's Forgiveness more than seventy or one hundred times a day?

Is it permissible to say "Subhana Allah Wa bi-Hamdihi" (All Glory and Praise be to Allah) more than one hundred times a day because I still mention Allah and seek His Forgiveness all the time so that He may accept my repentance.

A: It is recommended to say "Subhana Allah" even if you say it one thousand, two thousand or ten thousand times but the Prophet (peace be upon him) explained to the Ummah (nation based on one creed) saying: ﴾He who recites in the morning and in the evening the statement: `Subhan-Allahi wa bihamdihi (Allah is free from imperfection and I begin with praising Him)' one hundred times, will have his sins forgiven even if they were like the foam of the sea'.﴿ He means forgiveness is achieved as long as a person does not insist on doing the major sins because avoiding them is one of the reasons of forgiveness. The Prophet (peace be upon him) used to glorify Allah one hundred times

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in the evening and one hundred times in the morning for it is one of the reasons of forgiveness for those whom Allah guided to leave the major sins. Hence, the Prophet (peace be upon him) said: ﴾He who utters a hundred times in a day these words: 'There is no true god except Allah. He is One and He has no partner with Him; His is the sovereign and His is the praise, and He is Omnipotent,' he will have a reward equivalent to that for emancipating ten slaves, a hundred good deeds will be recorded to his credit, hundred of his sins will be blotted out from his scroll, and he will be safeguarded against the devil on that day until the evening; and no one will exceed him in doing more excellent good deeds except someone who has recited these words more often than him.﴿ (Related by Al-Bukhari and Muslim in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim") This indicates that anyone who mentions Allah more than the mentioned times, it will not harm him even if he mentions two hundred or one thousand times. The more he mentions Allah, the more reward and goodness he shall gain. This means that glorifying Allah has no limits as well as Dhikr (Remembrance of Allah). A person may mention Allah as he likes day and night as much as possible.

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39- What is the ruling on writing the letter (Sad = P in the phrase) or (Sal`am = PBUH) as a short form of (peace be upon him)?

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets, upon his family and Companions! To proceed:

Allah (Exalted be He) has sent His Messenger Muhammad (peace be upon him) to all mankind and Jinn as a bearer of good news and a warner; a caller to Allah by His Permission and a luminous lamp. Allah has sent him with guidance, mercy, the religion of the truth and happiness in this worldly life and in the Hereafter for those who have faith in him, loved and followed his guidance (peace be upon him). He has proclaimed the Message, rendered the trust, advised the Ummah (nation based

one one creed) and fought in the cause of Allah truly. May Allah reward him the with the best!

Obeying and following the Prophet's commands and avoiding the things which he prohibited are of the most important requisites of Islam and the core of his Message. Attesting that he is the Prophet of the Message demands loving and following him in every occasion, especially when mentioning his name because doing so gives him some of his due rights (peace be upon him) and expresses gratitude to Allah

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that He sent down the Prophet (peace be upon him) to us.

There are numerous benefits in sending peace and blessings upon him (peace be upon him): Following Allah's Commands in compliance of sending peace and blessings upon him as angles did as Allah (Exalted be He) says: ﴿Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).﴾

This entails doubling the reward of the one who mentions the name of the Prophet (peace be upon him), hoping his supplications to be answered, gaining his blessings and love to him (peace be upon him) and increasing that love. He was the reason for guiding the servants and reviving their hearts. Whenever a person offers Salah frequently, his love will dominate the heart so that nothing may prevent his heart from being engaged with other than him and free it from any doubts that may possess him.

The Prophet (peace be upon him) exhorted the people to send their peace and blessings upon him in many Hadiths which were authentically reported from the Prophet (peace be upon him) such as the Hadith which Imam Muslim reported in his Sahih (book of authentic Hadiths) from Abu Hurayrah (may Allah be pleased with him) who narrated that the Messenger of Allah (peace be upon him) said: ﴿If anyone invokes blessings on me once, Allah will bless him ten times.﴾ It is reported from him

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that the Prophet (may Allah be pleased with him) said also: ﴿Do not make your houses graves, and do not make my grave a place of celebration but invoke blessings on me, for your blessings reach me wherever you may be﴾ The Prophet (peace be upon him) said: ﴿May his nose soil with dust in whose presence mention is made of me and he does not supplicate for me.﴾

Given that sending peace and blessing upon the Prophet (peace be upon him) is permissible during Tashahud (testification recited in the sitting position in the second/ last unit of Prayer) as well as sermons, supplications, after Adhan (call to Prayer), upon entering and leaving from the mosque, upon mentioning him and in other positions. It is confirmed when writing his name in a book, a piece of art, a message or an article as this because of the evidences mentioned above. It is permissible to be written in a full formula in order to fulfill Allah's Commands. Let every reciter remember it when he passes by. People should not suffice with writing the letter (P) or the initials (PBUH) and similar symbols which some writers and authors write and demand to disobey Allah's Commands (may He be Praised and Glorified) Allah says in His Glorious Book: ﴿Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).﴾

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The initials can not tell the full meaning and cancel the priority present in writing the complete form (peace be upon him). A reader may not become aware of it or may not understand its purport, bearing in mind that referring to it was disapproved by the people of knowledge and they warned against it.

Ibn Al-Salah said in his book on the sciences of Hadith known as "Muqadimat ibn Al-Salah" (Introduction of Ibn Al-Salah) in type twenty-five on writing the Hadith and how to set the writing of the book, he said that which reads as follows:

The ninth: To write the complete formula of (peace be upon him) i.e., sending peace and blessings upon the Prophet (peace be upon him) upon mentioning him and should not get tired of repeating that because it is one of the biggest benefits which the students and scribes of Hadith hasten to write. Anyone who neglects the complete form, would be deprived of great reward. We have seen good visions for the people of Hadith. When they write the complete form, it is considered as Du`a' (supplication) which they must write and not a regular narrated speech which can be told by changing the wordings of the narration and does not confine himself to the original narration.

Likewise, the command of praising Allah (He may be Glorified) upon mentioning His Name such as (Exalted be He) or (Glorified and Exalted be He) and the like, until he said: He should avoid two things when writing it: Firstly, to write it in a short formula

referring to it with two letters or the like. Secondly, to write it in short meaning such as not to write (Wa Sallam). It was narrated from Hamzah Al-Kinany (may Allah be merciful with him) that he used to say: I was writing the Hadith and I used to write (peace be upon him) whenever the Prophet (peace be upon him) is mentioned and not to write (wa Sallam) i.e., (peace). Thereupon, I saw the Prophet (peace be upon him) in a dream saying to me: Why do not you complete the form that follows my name? He said: From that moment forth, I used to write the complete form (Wa Sallam) until Ibn Al-Salah said: I said: It is undesirable to mention this form "`Alayhi Al-Salam" (peace upon him). Allah knows best.

Scholar Al-Sakhawy (may Allah be merciful with him) said in his book "Fath Al-Mughith Sharh Alfiyat Al-Hadith Lil-`Iraqy" which means: O scribe, avoid (referring to it) i.e., peace and blessings upon the Messenger of Allah in your writing by writing it in short form such as two letters and appears like short in form as (Al-Kittany), the ignorant of Persian and the public who write (P) or (PH) or (PBH) or (PBUH) because it may cause in decrease of reward which is against the proper manner.

Al-Suyuty (may Allah be merciful with him) said in his book: "Tadreeb Al-Rawy

Fi Sharh Taqrib Al-Nawawy" that: "It is undesirable to only mention "Salah" (Send: blessings) or "Taslim" (Peace) in every position that sending Salah and Taslim is obligatory as mentioned in the commentary of Imam Muslim and others because of Allah's (Exalted be He) Saying: ﴿Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).﴾ until he said: It is undesirable to refer to it with a letter or two as the people who write (PBUH) but a scribe should write it in complete form.

This is my advice for every Muslim, reader and scribe to seek the best and search for things which contain great reward. A person should abstain from things that cancel or reduce the reward. We ask Allah (may He be Praised and Glorified) to guide us all to things which please Him for He is the Most Generous! Peace and blessings be upon our Prophet Muhammad, his family and Companions!

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40- Invocation is permissible at all times and purification is not one of its conditions

Q: Is it permissible to invoke Allah outside Salah (Prayer) times while a person has not performed Wudu' (ablution) such as at work; shall he be answered in this condition?

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A: Invocation is permissible at all times and purification is not one of its conditions. A person may invoke Allah in all circumstances whether he is ritually pure, in the state of Janabah (major ritual impurity related to sexual discharge), or has not performed Wudu' (ablution) or if a woman is in her menses or in post-childbirth. Invocation is required as well as Dhikr Remembrance of Allah). From the types of Dhikr are the following: Subhana Allah Wal-Hamdu Lillah Wla Ilaha Illa Allah Wa Allahu Akbr (Glorified be Allah, Praise be to Allah, there is no god but Allah and Allah is the Greatest!). A person may perform Dhikr in all cases, even a woman in her period or post-childbirth and the one in the state of Janabah. Lady `Aishah (may Allah be pleased with her) said: (The Prophet (peace be upon him) used to remember Allah at all times.) (Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.) Allah (Glorified and Exalted be He) says: (Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides)

A believer is permitted to perform Dhikr in all cases but a person is forbidden to recite the Glorious Qur'an, in particular, in the state of Janabah. Allah (may He be Praised and Glorified) says: (Then when the (Jumu'ah) Salât (prayer) is ended, you may disperse through the land, and seek the Bounty of Allâh (by working, etc.), and remember Allâh much: that you may be successful.)

A believer is always required to perform Dhikr; whether standing, sitting or when lying on his side in all cases except for reciting the Qur'an during which he must be pure from Janabah.

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41- A question on the Shar`y Adhkar (invocations and Remembrances said at certain times on a regular basis) reported from the Prophet (peace be upon him) and how to send peace and blessings upon him)

From `Abdul-`Aziz ibn `Abdullah ibn Baz **to the respected sister the questioner, may Allah increase her in knowledge and faith and bless her time and work, Amen!**

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!). To proceed:

I have received your kind letter - may Allah connect you to Him with guidance and success - and all the included questions were grasped and answered as follows:

As for the times of reciting Adhkar that were reported from the Prophet (peace be upon him), it is better to perform them at the beginning and at the end of the daytime, in other words, after Fajr

(Dawn) Prayer and `Asr (Afternoon) Prayer. These Adhkar are better than reciting the Qur'an because they are temporary acts of worship that have prescribed times which may be lost. As for reciting the Glorious Qur'an, its time is not limited. Whoever engages himself in reciting the Qur'an at the beginning and at the end of daytime, there is no harm

because they are all Nafilah (supererogatory act of worship). The matter is not confined to a particular case and there is no harm on women in their period of post-childbirth according to the soundest view of scholars on reciting the Qur'an from memory whether it is recited on a daily basis or otherwise. As for the one in the state of Janabah, he should not recite any portion of the Qur'an until he performs Janabah Ghusl (full ritual bath to cleanse of sexual discharge). This is because ﴾Nothing prevented the Prophet (peace be upon him) from reciting the Qur'an, except janabah﴿

Touching the Mus-haf (a copy of the Qur'an) is not permissible for women in their menses, post-childbirth and those in the state of Janabah. It is not permissible either for the one who is in the state of minor Hadath (ritual impurity that necessitates ablution), such as passing urine, stools or wind until he performs the Shar`y Wudu' (legal ablution) because of the reported Hadiths from the Prophet (peace be upon him) in this regard. As for Tathwib (saying "Assalatu khayrun mina-nawm [Prayer is better than sleep]" in the call to Fajr Prayer), it is better to leave it as there is no evidence to support it. The same is also applied to Tathwib of recitation because it was not reported from the Prophet (peace be upon him) or his Companions (may Allah be pleased with them) - as we know - so, there is no evidence on Tathwib of the Qur'an or Adhkar for others. As for supplications and charities, they are different as mentioned above in this regard.

As for the Hadith of Ubay ibn Ka`b (may Allah be pleased with him) in which he said: O the Messenger of Allah, how much should I assign for you during Salah?....etc. It is a Hadith of weak narration. On the assumption of its authenticity, Shaykh-ul-Islam Ibn Taymiyah (may Allah be Merciful with him) and other scholars mentioned that the meaning of this is: Invocation because invocation is called: "Salah". They said:

My father has assigned time for Du`a' (supplication) and he asked the Prophet (peace be upon him): How much I should make for sending peace and blessings upon you during Salah? until he said: I shall make my entire Salah for you. The meaning is: I shall make my entire Du`a' as sending peace and supplications upon you, i.e. in the time which he fixed for Du`a'. And Allah knows best!

As long as the chain of narration is not authentic, a person should not exaggerate in explaining that. It is enough to know that Allah (He may be Glorified) has legislated sending peace and blessings upon His Messenger Muhammad (peace be upon him) as He (Glorified and Exalted be He) said: ﴾Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).﴿

Numerous Hadiths were reported from the Prophet (peace be upon him) which indicate the legitimacy of sending peace and blessings upon him (peace be upon him). ﴾He who offers one Salah (greeting) to him (peace be upon him) is offered ten greetings by Allah.﴿ All these are enough to explain the legitimacy of sending more peace and blessings upon him all the time; day and night, especially before supplication, after Adhan (call to prayer), at the end of Salah before the final salutation and whenever he is mentioned (peace be upon him).

As for the Hadith which reads as follows: ﴾Anyone invokes Allah to send peace and blessings upon

me one hundred times on Friday,

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he shall come on the Day of Resurrection accompanied by a great light if which to be distributed among the creation, it will encompass them.﴿ There is no origin for this Hadith but it is rather from the fabricated lies.

As for how to invoke Allah to send peace and blessings upon the Prophet (peace be upon him), the authentic Hadiths reported from him (peace be upon him) explained that and the least a person can say is that: O Allah! Send peace and blessings on the Messenger of Allah. Or: O Allah! send peace and blessings upon our Prophet Muhammad, his family and Companions. Or: O Allah! send peace and blessings on our master Muhammad and his family and Companions. Or: May Allah send His peace and blessings upon you, O Messenger of Allah and the like. Moreover, the Prophet's (peace be upon him) saying when he was asked about how to invoke peace and blessings upon you, he said: ﴾Say: O Allah, bless Muhammad and the family of Muhammad as you blessed the family of Ibrahim. Grant favor on Muhammad and the family of Muhammad as You granted favor the family of Ibrahim in the Worlds. You are indeed the Praiseworthy, the Glorious.﴿ In another wording, he said: ﴾Say: O Allah, bless Muhammad and the family of Muhammad as you blessed the family of Ibrahim in the Worlds. You are indeed the Praiseworthy, the Glorious.﴿ In another wording, he further said to them when he told them how to perform Salah: ﴾and give the salam (salutation) as you have learnt.﴿ In this way he is referring to the way he taught them

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during Tahiyyat (supplications to be said to Allah), namely his saying "Peace, Mercy, and Blessings be upon you, O Messenger of Allah". In another narration, it is reported from the Prophet (peace be upon him) that he said to them: ﴾Say: O Allah, bless Muhammad, his wives and his offspring as you blessed the family of Ibrahim and grant favor on Muhammad, his wives and his offspring as You granted favor on the family of Ibrahim. You are the Praiseworthy, the Glorious.﴿

These ways of invoking Allah for peace and blessings are the most authentic narrations reported from the Prophet (peace be upon him). They are enough and suffice the people rather than the forms which the people invented and they are much better than what they invented.

As for the Hadith which reads as follows: ﴾"Whoever invokes blessings on me ten times, Allah will bless him one hundred times; seventy of them for his worldly life and thirty for his afterlife".﴿ We do not know any origin for this Hadith but it is one of the fabricated Hadiths.

I ask Allah to grant you, us and all Muslims deep understanding in religion and be firm on it. We ask him to fix our hearts and actions. We ask Him to make us die as Muslims for He is the Most Generous! Peace be upon our Prophet Muhammad, his family and Companions! Was-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

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42-

(Part Number: 26, Page Number: 105)What is the authenticity of the following Hadith which reads:

(

Allah has prohibited the earth from consuming the bodies of Prophets.

)

Q: One Friday, I heard an announcer talking about the merits of Friday and this was on Rabi` Al-Awwal, 12th. He mentioned a Hadith which reads: (Invoke more blessings on me that day, for your blessings will be conveyed to me. The people asked, "O, Messenger of Allah! How can it be that our blessings will be conveyed to you while your body is decomposed?" He replied, "Allah, the Exalted, has prohibited the earth from consuming the bodies of Prophets.") **(Related by the Five Compilers of Hadith with the exception of Al-Tirmidhy). Does not this contradict the Ayah (Qur'anic verse) in which Allah states:** (Say (O Muhammad صلى الله عليه وسلم): "I am only a man like you.) **And:** (And verily We shall make all that is on it (the earth) a bare dry soil (without any vegetation or trees.).) **In addition, when the Prophet's uncle Al-`Abbas entered the Prophet's room and stayed for three days before he is buried,**

he held his nose [due to the foul odor] and said: "Make haste in burying him, for surely he decays like all humans." This Hadith is mentioned in "Nayl Al-Awtar Sharh Muntaqa Al-Akhyar". The Hadith is also related by Ibn Hibban in his Sahih (authentic Book of Hadith) and by Al-Hakim in his book "Al-Mustadrak", in which he said: it is Sahih according to the conditions of Al-Bukhari who did not relate it. It was also mentioned by Ibn Abu Hatim in his book "Al-`Ilal", he quoted his father as saying that this Hadith is Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith), because its chain of transmitters included `Abdul-Rahman ibn Yazid ibn Jabir whose Hadiths are classified as Munkar. Ibn Al-`Araby said that this Hadith is not Sahih. May Allah guide us all to what pleases Him!

A: The mentioned Hadith is well-known and accepted by scholars. There is nothing strange in this, as Allah may distinguish whomever He wishes from His Servants with specific characteristics. If He distinguishes prophets by prohibiting the earth from consuming their remains, it is because they are honored to Him.

Invoking Allah to send peace and blessings upon the Prophet is absolutely Mashru` (Islamically permissible). Were we to assume that his remains decayed like that of other people, it would still have nothing to do with sending peace and blessings upon him; neither would it have anything to do with

singling out Friday with more blessings upon him. Sending peace and blessings upon him was prescribed in Islam, during his lifetime and after his death. Allah (Glorified and Exalted be He) says: ﴾Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).﴿ O, Allah! Send Your eternal peace and blessings upon him until the Day of Judgment!

It is reported in Sahih Muslim that the Prophet (peace be upon him) stated: ﴾Whoever invokes blessings on me once, Allah will bless him ten times.﴿

Hence, sending peace and blessings upon him is prescribed in Islam during his lifetime and even after his death. The fact that the Prophet's corpse does not decay is mentioned in this Hadith whose Sanad (chain of narrators) is acceptable to scholars. As for the statement of Al-`Abbas, I do not have enough information to confirm its authenticity or its chains of transmission. However, if we assume the authenticity of Al-`Abbas's statement, still there is no contradiction. The body may be affected yet still be intact, while it remains prohibited for the earth to consume it. Allah (Glorified and Exalted be He) is Omnipotent. When the body was placed into the grave, this smell perhaps disappeared, and the body remains in good condition. This neither contradicts Shari`ah, nor reason.

The meaning is: invoking peace and blessings upon him are absolutely permissible, whether his body remains intact or not. Our blessings being conveyed to him has no bearing on the decaying of his remains if the Hadith is not Sahih, as his soul abides in heaven. According to Ahlul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim community), souls are eternal. The souls of believers are in Jannah (Paradise), whereas the souls of disbelievers are in Hellfire. The soul of the Prophet (peace be upon him) is in the loftiest heights, while the souls of believers are in birds hanging from a tree in Jannah. The souls of martyrs are inside the abdomen of green birds roaming

wherever they please in Jannah and then return to lanterns which hang beneath the Throne, as mentioned in the Hadith authentically reported from the Prophet (peace be upon him). May Allah grant us success!

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43-

A question on sending peace and blessings

upon the prophets and messengers

Q: A brother from Cairo asks: When I read the name of the Prophet (peace be upon him) in Islamic books, I find it is followed by (may peace and blessings be upon him) and when the name of the Prophets and Messengers are mentioned, they say: (peace be upon him). When I asked someone about this, he said: Saying that "Sallah Allahu `alayhi wa sallam" is to be mentioned only for Prophet Muhammad, "`Alaihi al-salat wa al-salam" for those of determination among the messengers, and "`Alaihi Al-salam" for the others 'May peace and blessings be upon him' is reserved for the Prophet (may peace and blessings be upon him) but 'peace and blessings be upon him' is for the most prominent prophets and messengers. As for 'peace be upon him', it is for the rest of prophets. It is related in the Glorious Qur'an on the tongue of Jesus, son of Mary (peace be upon him) who is one of Messengers of inflexible purpose that he said: ﴾"And Salâm (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"﴿ **I was in doubt about this saying, could you kindly advise me? May Allah reward you with the best!**

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A: I see no difference in this distinction among all prophets and messengers and Allah (Glorified and Exalted be He) says in the last Ayahs of Surah Al-Saffat: ﴾Glorified be your Lord, the Lord of Honour and Power! (He is free) from what they attribute unto Him!﴿ ﴾And peace be on the Messengers!﴿ ﴾And all the praises and thanks be to Allâh, Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ May Allah grant us success!

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Answered Du`a's

and best times for Du`a'

Q: What is the Du`a' (supplication) that I can recite in order to be answered? Is it permissible to supplicate for marriage and such things while performing Sujud (prostration) in an obligatory Salah (Prayer)? What are the best times in which a Muslim is encouraged to recite Du`a'?

A: Allah (Exalted be He) as prescribed Du`a' for His Servants. He (Glorified and Exalted be He) says: ﴾And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).﴿ He (Glorified and Exalted be He) also states: ﴾And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).﴿

Sujud is the suitable position for Du`a', whether in an obligatory or supererogatory Salah. The preferable times for reciting Du`a' are: 1- The last portion of the night. 2- The middle of the night. 3- During Sujud, whether in obligatory or supererogatory Salah. 4- At the end of Salah, after Tashahhud (a recitation in the sitting position in the last unit of Prayer) and before Taslim (salutation of peace ending the Prayer). 5- On Friday when the Khatib (preacher) sits on the Minbar (pulpit) until the end of the Jumu`ah (Friday) Prayer. 6- After the `Asr (Afternoon) Prayer until sunset on Friday. Whoever wishes to supplicate to Allah should seek these times. 7- The interval between Adhan (call to Prayer) and Iqamah (call to start the Prayer) is also a time when Du`a' is answered. The most important of these times is the end of the night, according to the statement of the Prophet (peace be upon him): ﴾Our Lord descends every night to the lower heavens when the last third portion of the night begins. He announces: Is there any supplicant that I may might? Is there any seeker of My Favor that I might give to him? Is there any seeker for forgiveness that I might forgive him?﴿ He says in another wording: ﴾Is there any invocator to answer his invocation? Is there and asker to give him

what he asks for? Is there any repentant to accept his repentance? This continues until the dawn apears》

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This is a great time which a believer should take advantage through Tahajjud (optional late night Prayer), recite Du`a' and Istighfar (seeking forgiveness from Allah). This Divine Descent is befitting of Allah (Glorified and Exalted be He), unlike the descent of His Creatures. He (Glorified be He) descends in a way that befits His Majesty, whose method is known only by Him (Glorified and Exalted be He). He does not resemble any of His Creatures in any of His Attributes, such as Istiwa' (Allah's Rising over the Throne in a manner that befits Him), Mercy, Anger, Content, and such traits, according to Allah's (Exalted be He) Saying: 《There is nothing like Him; and He is the All-Hearer, the All-Seer.》 (Surah Al-Shura: 11).He (Exalted be He) also says: 《The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).》 (Surah Taha: 5).Definition of 'Istiwa' in a manner that suits His Almighty Majesty it means rising over the `Arsh (Allah's Throne), but in a way that befits Allah and does not resemble any of His Creatures, and whose method is known by Allah only, according to His (Exalted be He) Saying: 《There is nothing like Him; and He is the All-Hearer, the All-Seer.》 (Surah Shura: 11). Um Salamah (may Allah be pleased with her) said: Istiwa' is known; its method is beyond understanding; admitting it is part of Iman (faith); and denying it is a form of Kufr (disbelief). Rabi`ah ibn Abu `Abdul-Rahman, the Shaykh of Imam Malik who was one of

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the Tabi`un (Followers, the generation after the Companions of the Prophet), was asked about this, he said, "Istiwa' is known; its method is beyond understanding; Allah has sent the Message; the Messenger conveyed it to us; and we must believe it." When Imam Malik (may Allah be merciful with him), the Imam of Madinah in the second century, was asked about Istiwa', he said: "Istiwa' is known; its method is unknown; believing in it is Wajib (obligatory); and inquiring about it is a Bid`ah (innovation in Islam)." He then told the person who asked: "I can see that you are an evil man." He ordered to have him thrown out. The saying of Imam Malik, Um Salamah and Rabi`ah (may Allah be pleased with them) is the opinion of all Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body); they say that Allah's Names and Attributes should be ascribed to Allah in a way that befits Him (Glorified and Exalted be He). Believing in them is obligatory, while its perception is known by Allah (Glorified and Exalted be He) alone. That is why Allah (Glorified be He) says: 《"And there is none co-equal or comparable unto Him."》 (Surah Al-Ikhlas: 4).He (Glorified be He) also says: 《There is nothing like Him; and He is the All-Hearer, the All-Seer.》 (Surah Al-Shura: 11)and 《So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly! Allâh knows and you know not.》 (Surah Al-Nahl: 74).He (Glorified be He) becomes angry with

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those who disobey Him and disbelieve in Him, and is satisfied with those who obey Him. He loves His Supporters, and hates His Enemies. Love, hatred, consent, and anger are all among the Attributes that are ascribed to Him in a way that befits His Majesty. This is the opinion of Ahl-ul-Sunnah wal-Jama`ah; we should adhere to this opinion and refute the contrary views. Among the indication on reciting Du`a' during Sujud is the statement of the Messenger of Allah (peace be upon him): 《During Ruk'u extol the Great and Glorious Lord, and while prostrating yourselves be earnest in supplication, for it is fitting that your supplications should be answered.》 The Prophet (peace be upon him) said:

﴾The nearest a servant comes to his Lord is when he is prostrating himself, so make supplication (in this state).﴿ (Related by Muslim in his Sahih (book of authentic Hadith). There is no harm in a woman asking for a righteous husband during Sujud or at the end of the night, or a man asking for a righteous wife or lawful sustenance. Marriage is a form of `Ibadah (worship) that achieves the interest of men and women.

This also applies to all personal needs, such as saying: "O, Allah! Spare me by Your Grace being in need of others"; "O, Allah! Spare me asking the people"; "O, Allah! Grant me blessed offspring", etc.

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45- Ruling on Du`a' in unison after Salah

Q: Some people recite Du`a' (supplication) in unison after offering Salah (Prayer) in regular days, what is the ruling on this practice

A: A: This is a Bid`ah (innovation in Islam). Anyone can supplicate to Allah by himself, without a group of people to share in Du`a'. Leading a group of people to offer Du`a'; he raises his hands and they say amen to what he says, this is baseless and is a Bid`ah. May Allah guide us and our Muslim brothers!

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46- The best Du`a's

Muslims should recite regularly

Q: Your Eminence, we would like to conclude this meeting with a question: What is the best Du`a's (supplications) Muslims should recite regularly, in or outside of Salah (Prayer)?

A: The best Du`a' is "La ilaha illa Allah (there is no deity but Allah); but there are special Du`a's, the best of which is: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire! It is good to repeat this Du`a' at the end of the Salah, in Sujud (prostration), and at other times as well, since it is a comprehensive Du`a'. Another good Du`a' is: "O Allah, forgive me all my sins, small and great, first and last, public and private. O Allah, I ask for Your Pleasure and to enter Jannah (Paradise), and I seek refuge in You from Your Wrath and the Fire. These Du`a' are of Jawami` Al-Kalim (the most concise expressions carrying the most eloquent meanings). There is also: "O Allah! I ask You for the Jannah and any deeds or words which bring me closer to it. I seek refuge in You from the Fire and from any deeds or words which bring me closer to it."

In Sujud, one can say: "O Allah, forgive my sins, have mercy on me, guide and provide provision for me, and grant me security. O Allah, forgive me all my sins, small and great, first and last, public and private. O Allah, forgive my sins, that of my parents, and all

Muslims. O Allah, give us good in this world and in the Hereafter and guard us from the punishment of the Fire. Prophet (peace be upon him) said: ﴾The nearest a servant comes to his Lord is when prostrating, so make a lot of Du`a' (in this state).﴿ In another Hadith: ﴾While prostrating, be earnest in Du`a', for it is fitting that your Du`a' should be answered.﴿

One should perform Du`a' often, asking to be admitted to the Jannah, saved from the Fire and for forgiveness. "O Allah, You are Most Forgiving, and You love forgiveness; so forgive me. O Allah, set right my heart and my deeds, and bestow forgiveness on me and my parents." One should always recite the appropriate Du`a'.

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47- What is the ruling on supplicating Allah audibly

Q: A brother from Sabt Al-`Alaya district says in his question: Some people recite supplications loudly in a way that distracts people around him; what is the ruling on doing this? Could you kindly advise?

A: The Sunnah is to supplicate Allah inaudibly during and outside the Salah (Prayer) because of Allah's Saying:

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﴾Invocate Allah in humility and privately.﴿ and because this is more sincere and heartfelt. By doing this, he will not distract the praying persons and reciters around him, except if the supplications require people to say "Amen" after them such as in Qunut (supplication recited while standing after bowing in the last unit of Prayer) and Istisqa' (Prayer for rain). The Imam recites such supplications audibly in order for people to say "Amen" in response. May Allah grant us success!

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48- Of the conditions of Du`a' (invocations)

His Eminence Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz, the General Mufty of the Kingdom of Saudi Arabia and the Chairman of the Council of Senior Scholars and the Departments of Scholarly Research and Ifta': Among the most important conditions of invocation is to have trust in Allah, believe in His Messenger, believe that Allah is the Truth and does not speak except the truth, sincerity to Allah (He may be Glorified), following the Messenger (peace be upon him), and believing that the Messenger (peace be upon him) delivered the truth and was truthful in his speech.

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His Eminence added: (He should invoke Allah based on faith, trust in Allah and desiring the good from Allah. Believing that He is the Manager of affairs, Director of creation, He has power over all things and He is the Wise and the All-Knowing.

His Eminence also said: the medication may be present but the sickness is not removed due to other physical and spiritual causes.

The physical side is that which doctors do such as prescribing medications, operations, etc.

The spiritual side is gained by invocation, recitation of the Qur'an, and ways based upon the Shar`y (Islamic legal) reasons.

The output is: The goal may not be achieved for many reasons such as negligence and sins, especially consuming what is prohibited.

His Eminence the General Mufty of the Kingdom of Saudi Arabia quoted the authentic Hadith narrated from the Prophet (peace be upon him) in which he said: ﴾Never does a servant supplicate Allah with an invocation that does not involve sin or severance of one's family ties, except that Allah will grant one of three things: the supplication will be accepted in this life, the supplication may be saved for the Hereafter, or may be a salvation from a similar kind of trouble. The companions said:

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O Messenger of Allah, should we supplicate often? He (peace be upon him) said: Allah is more bountiful (in responding).﴿

His Eminence concluded the Fatwa by saying: In this way, the believer should know that the answer to invocations may be delayed until the Hereafter for a reason. One's invocation may avert a great evil or it may be answered immediately. Allah (Glorified and Exalted be He) is the All-Wise, All-Knowing in His Actions, Sayings, Shar` (Law), and Predetermination; as Allah says: ﴾Verily, your Lord is All-Knowing, All-Wise.”﴿

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49 - The best times for Du`a'

Q: What is the Du`a' (supplication) that I can recite in order to be answered?

A: The times when Du`a' is answered are numerous and they all are mentioned in the Sunnah as follows:

1- The time between Adhan (call to Prayer) and Iqamah (call to start the Prayer). The Messenger (peace be upon him) said:

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(The supplication made between the Adhan and the Iqamah is not rejected.)

2- The middle of the night and the last portion. There is an hour during the night in which any Du`a' will be answered, especially, in the middle or the last portion of the night. It was authentically reported from the Prophet (peace be upon him) that he said: (Our Lord descends every night to the lower heavens when the last third portion of the night begins. He announces: Is there any supplicant that I might answer him? Is there any seeker of My Favor that I might give him? Is there any seeker of forgiveness that I might forgive him? This continues until the dawn appears.) It is obligatory uopn a believer to pursue these times and adhere to the good exclusive Du`a's during the middle and the last portion of the night; or at any portion of the night, but the last and the middle portion are times when Du`a's are answered promptly.

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In addition, one's Du`a' should include supplicating to Allah with His Beautiful Names and Lofty

Attributes because repeating this form of Du`a', as well as putting trust in Allah and not losing hope, are of the greatest reasons for Du`a's being answered. One should supplicate to Allah often having trust in Allah and know that He is the All-Wise, All-Knowing. Allah may hasten or delay responding for some reasons. He may also grant the supplicant more than he asked as the Prophet (peace be upon him) said: ﴾Never does a servant supplicates Allah with an invocation that does not involve sin or severance of family ties, except that Allah will grant one of three things: the supplication will be accepted in this life, the supplication may be postponed until the hereafter, or it bring salvation from a similar kind of trouble. The companions said: "Then we shall supplicate often." He (peace be upon him) said: "Allah is more bountiful (in responding)."﴿ Therefore, one should seek the answer from one's Lord frequently using His Names and Attributes; refraining from accepting ill-gotten earnings, keep to lawful earnings because ill-gotten earnings is one of the reasons of preventing the Du`a' to be answered.

3- During Sujud (prostration). The Messenger (peace be upon him) said: ﴾The nearest a servant comes to his Lord is when he is prostrating himself, so make supplication (in this state).﴿ The Messenger of Allah (peace be upon him) said: ﴾As for Ruku`, one should extol in it the Great and Glorious Lord, and while prostrating one must be earnest in supplication making it more likely for supplications to be answered.﴿ (Related by Muslim in his Sahih, book of authentic Hadiths).

4- When an Imam ascends the pulpit to deliver the Khutbah (sermon) on Friday until the end of Salah (Prayer); which is a time for answering the Du`a'.

5- At the end of each Salah before Salam (salutation to end Salah); which is a suitable time for Du`a' to be answered because when the Prophet (peace be upon him) taught the Sahabah (the Prophet's Companions)

Tashahhud, he said: ﴾Then let him choose from supplication what he loves best and let him supplicate (with it).﴿

6- The time between `Asr (Afternoon) Prayer and sunset on Friday for those who purify themselves then await for Maghrib (Sunset) Prayer. One should supplicate frequently between `Asr and sunset and wait for Salah because one who sits waiting takes the same ruling of the praying person. It was authentically reported from the Prophet (peace be upon him) that he said: ﴾There is an opportune hour on Friday. If a Muslim's standing in prayer converges with it and asks something from Allah, then Allah will definitely grant it.﴿ He informed us that they are but a few hours. As for the Prophet's (peace be upon him) said: ﴾"On Friday there is an hour which no Muslim servant happens to be standing in prayer at that time, asking Allah, the Most Exalted, for something, but He will certainly be granted."﴿ the scholars say it meams to sit and wait for the Salah because one who waits for Salah takes the same ruling of a praying person because the time after `Asr is not a time for Salah.

The point is that one who waits for Maghrib takes the same ruling of the praying person, so a person should supplicate frequently before sunset

while sitting in the Masjid (mosque). In the case of women or the sick, they may do this while at home by purifying themselves and waiting for the Maghrib. All these are times when Dua's are

answered and one should supplicate to Allah with devotion, humility and frequent praising of Him. One should begin Du`a' with praising Allah, send peace and blessings upon the Prophet (peace be upon him) because these actions are from the reasons which hasten the answering of Du`a' as it was authentically reported from the Prophet (peace be upon him).

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50- Ruling on saying: I supplicate to Allah but He does not respond

Q: When my Du`a' (supplication) is not answered, I get angry. I say some words against myself and against Allah such as: O Lord, why do you not respond to my Du`a'! I also say words that an angry person may speak when they feel their Du`a' is not answered. What is the ruling on this regard?

A: You have to control and take account of yourself when the answer is delayed because Allah is All-Wise and All-Knowing. He may delay

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the answer for many reasons so that you may increase your Du`a', express your needs to your Lord, beseech Him and humble yourself before Him. In this way you may have what is good; numerous benefits and the healing and softness of your heart which is better for you than the need itself. He may delay it for other reasons including great wisdom, so when the answer is delayed do not blame your Lord and do not say: "why, why me, O Lord!" Go back to yourself and search for the sins and mistakes which are the reason for the delay of the answer. There may be other things which delay the answer which may bring about good for you. So, do not accuse your Lord, but you must blame yourself and look to your actions and past in order to reform yourself, execute the ordinances of your Lord, worship Him with sure knowledge, fulfill His commands, avoid His prohibitions and abide by His limits. Know that Allah (Glorified be He) is All-Wise, All-Knowing and He may delay the answer a long time as He delayed the answer of Ya`qub (Jacob) to return Yusuf (Joseph, peace be upon him). He may delay the answer for a great lesson, give you better than what you have asked, or divert evil away from you. The Messenger of Allah (peace be upon him): ﴾Any Muslim who supplicates to Allah in a Du`a' which contains no sin or breaking of kinship, Allah will give them one of three things:

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either their Du'a will be immediately answered or, it will be saved for them in the hereafter, or it will turn away an equivalent amount of evil (from them)". The companions said "...so we will ask for more." He replied, "Allah is more (generous)."﴿ The Hadith explains that Allah may delay the answer until the Hereafter and not grant it in this life for great wisdom as this might be better and useful for the person. Allah may divert a great evil away from the person and this will be better than answering the Du`a', or He may grant it to them immediately. So, you must think well of Allah and continue to supplicate to Him because Du`a' contains a lot of good for you. You have to blame yourself, look at your own condition, fulfill the Commands of your Lord, and know that He is All-Wise, All-Knowing. He may answer or delay it for a reason, and He may give you better than what you asked. The Prophet (peace be upon him) stated in the Sahih (authentic) Hadith: ﴾Your supplication is answered unless you become impatient.﴿ One says: I invoked Allah many times but He did not respond. Then, he depairs and abandons Du'a'. So, you should not feel hopeless or leave Du`a'. Keep up Du`a', beseech Allah, bring yourself to account, and avoid sins and vices. You should also seek the times

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in which one's Du`a' is answered; such as the end of the night, between Adhan (call to prayer) and Iqamah (call to start the Prayer) and at the end of Salah, before Salam (final salutation to end Salah) and during prostration. All these are from the reasons for Dua's being answered. You have to be attentive when supplicating in order to persist and to call on Him with a present and attentive heart. Your earnings must be lawful because incurring sins is one of the reasons for Du`a' not being answered.

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51- The invocation of a father against his children

Q: A man has three children who obey and treat him kindly but he invokes Allah against them; will they be harmed by his invocations?

A: One should not invoke Allah against his children and should beware lest the invocations may be answered. One should not supplicate to Allah against them, moreover, if they are pious, the prohibition is greater not to supplicate against them. If they are negligent, one should not invoke Allah against them but to supplicate to Allah to guide them, be upright and successful as a believer should be. Texts were reported from the Prophet (peace be up him) warning against invoking Allah against their children, family, or money lest

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his supplications are answered and result in harming oneself, family and children. You should guard your tongue, tell those who do the same to hold their tongues and fear Allah, and not to invoke Allah against their children or against other Muslims; but to invoke Allah for them with goodness, uprightness and Istiqamah (integrity).

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52- A question about invocation

Q: Muhammad ibn Wasi` (may Allah be merciful with him) said: In the morning and evening I used to say: O Allah! verily, you have empowered upon us an enemy who is acquainted with our defects and can see our secrets, and he can see us while we cannot see him. O Allah! make him dispair of us as You fired him of Your Mercy, make him lose hope of us as You made him lose hope of Your Pardon. O Allah, separate between him and us as you separate between him and Your Paradise! Muhammad ibn Wasi` said: I saw Iblis (Satan) in dreams and he said: do not teach this invocation to anyone. Upon this I said: By Allah, I shall teach it to every Muslim! What is Your Eminence's opinion on this invocation? Is it permissible to call on Allah with this Du`a'?

A: Muhammad ibn Wasi`, Al-Azdy, Al-Basry one of the generation of later Followers

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and one of the trustworthy worshippers (may Allah be Merciful with him). There is no harm in using this invocation. I did not see his biography under "Muhammad" which was mentioned in Al-Bidayah Book by Ibn Kathir. It is enough to seek refuge in Allah from the cursed Satan as Allah (He may be Glorified) states: ﴾And if an evil whisper comes to you from Shaitân (Satan), then seek refuge with Allâh. Verily, He is All-Hearer, All-Knower.﴿ Allah (He may be Glorified) states in Surah Al-Nahl: ﴾So when you want to recite the Qur'ân, seek refuge with Allâh from Shaitân (Satan), the outcast (the cursed one).﴿ The Prophet (peace be upon him) used to seek refuge in Allah from Satan during Salah and other times: I seek refuge in Allah from the cursed devil. He would also say: I seek refuge in Allah the All-Hearing, the All-Knowing from the cursed Satan and from its evil influences, promptings and whispers. The people of knowledge explained the Satan's Hamz as convulsions, Nafkh as arrogance, and Nafth as evil poetry. May Allah grant us success!

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53- The ruling on invoking Allah for the Fasiq (someone flagrantly violating Islamic law)

Q: A brother from Alexandria in the Arab Republic of Egypt says in his question: What is the ruling on invoking Allah for Fasiq, especially,

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from family, relatives and friends; taking into consideration that they are Muslims, praise be to Allah? Could you kindly advise? May Allah reward you!

A: Invoking Allah to guide, grant them success and repair their conditions is recommended, desirable and permissible. It was said to the Prophet (peace be upon him): (O Messenger of Allah, Daws has tyrannized and oppressed, so invoke Allah against them. The Prophet (peace be upon him) said: O Allah! guide Daws and bring them into Islam,) then they embraced Islam. When we invoke Allah to guide them and make them repent for their sins, it will be a kind of benevolence and doing good for them. But as for the oppressers among them, there is no harm to invoke Allah against them to ward off or stop their evil and invoke Allah to punish them because they have done wrong and oppressed the people. May Allah grant us success!

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54- Making exception in Du'a' (invocation)

Q: What is ruling on saying: "We shall meet in Paradise on the Day of Resurrection, In sha' Allah."? May Allah reward you!

A: This is a good thing to say and contains no harm. We ask Allah to gather us with our brothers in Paradise, but a person should not say "In Sha' Allah". He should not make exceptions but he should say: We ask Allah to admit us to Paradise by His Favor. We ask Him to gather us in Paradise and should not say: "In sha Allah" and should not make an exception in Du`a'.

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55- The ruling on offering Du`a' (invocation) in a melodious manner

Q: What is the ruling on offering Du`a' in a melodious manner? What is the ruling on elaborating in the description of Heaven and Hell for the sake of softening the hearts?

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A: There is no harm in doing so provided that there is no exaggeration. As for exaggerated melodic recitation of Dua', it is not permissible. The Prophet (peace be upon him) dispraised those who did this saying: (This is rhyming like the rhyming of soothsayers) regarding the Hadith of the camel of the son of Al-Nabighah Al-Hudhaly. However, if it is not in a melodic rhythm, it is fine because the speech of the Prophet (peace be upon him) as well as the speech of the pious people contained such assonance. So, there is no harm if it is done in accentuating truthful, permissible statements; calling to Paradise and warning against Hell, or to move the hearts which is legally required.

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56- The ruling on reciting Du`a' (invocation) without performing Wudu' (ablution)

Q: On some nights, I wake up at 2 A.M. and ask Allah whatever I want without performing Wudu' and I do not perform Nafilah (supererogatory Prayer). Is it permissible to do so, or should I perform Wudu' and then Salah?

A: There is no harm in offering Du`a' without performing Wudu', or even

if you are in the state of Janabah (major ritual impurity related to sexual discharge). Wudu' is not one of the conditions of Du`a' and that is a mercy from Allah (Glorified be He); as a servant is always in need of Du`a'. Performing Du`a' after Wudu' and Salah increases the likelihood of your Du`a' being answered, especially while in prostration because of the Prophet's (peace be upon him) saying: ﴾The nearest a servant comes to his Lord is when he is prostrating himself, so offer supplication (in this state).﴿ (Related by Imam Muslim in his Sahih (book of authentic Hadiths). May Allah grant us success!

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57- The meaning of "Wa hab Al-musi'ina mina li'l-muhsinin" (And forgive the wrongdoers among us for the sake of the righteous ones)

Q: What is the meaning of this Du`a' (invocation) "And forgive the wrongdoers among us for the sake of the righteous."?

A: It is a plea asking Allah to forgive wrong-doing Muslims for the sake of those who are righteous. There is nothing wrong in that, because keeping company with righteous people and sitting with them are among the means of forgiveness for the Muslim who does wrong. They are the people who accompany them and cannot be doomed. It was authentically reported from Allah's Messenger (peace be upon him) that he said: (The similitude of a good companion is that of

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the owner of musk. The owner of musk will either offer you Musk free of charge, or you will buy it from him, or you would smell its pleasant odor. The similitude of a bad companion is that of a blacksmith. He will either burn your clothes, or you will have to smell the bad odor.) However, it is not permissible for a Muslim to rely on such things for the expiation of his sins. Rather, he must repent continually from all his sins, take account of himself and strive to control himself for the sake of Allah in order to fulfill the obligations of Allah and warn against the prohibited things. He should hope for Allah's Forgiveness and Pardon and ask Him not to leave him to himself or his actions. Therefore, the Messenger of Allah (peace be upon him) said: ("Do good deeds earnestly, sincerely and moderately, and receive good news because one's good deeds will not make him enter Paradise." They asked, "Even you, O Allah's Messenger?" He said, "Even I, unless and until Allah bestows His pardon and Mercy on me.") May Allah grant us success!

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58- The invocation on finishing the recitation of the entire Qur'an

Q: Some people disapprove of the Imams of mosques reciting Du`a' upon concluding the recitation of the entire Qur'an at the end of Ramadan. They say that it was not reported from the Salaf (the Righteous Predecessors); is this correct?

A: There is no harm in doing this because it was authentically reported from some of the Salaf that he did so. It is also a Du`a' (supplication) which was made during Salah (Prayer) which is the appropriate position in which to perform Du`a'. So, it falls under the general proofs of supporting Du`a' during Salah such as Qunut (supplication recited while standing after bowing in the last unit of Prayer) in Witr (Prayer with an odd number of units) and during difficulties. May Allah grant us success!

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59- The ruling on reading invocations from a paper during Salah

Q: A sister from Casablanca, in Morocco, asks: I have not memorized but a few Du`a' (invocations); is it permissible to write some Du`a' on a paper and read it in and outside of Salah?

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A: There is no harm if one recites a Du`a' from a paper if one has not memorized any. One may write it on paper and read it in times where Du`a' is desirable such as during or at the end of the night, or at other times. But if one can memorize some, it will be more complete because one will recite it with an attentive heart and with Khushu` (the heart being attuned to the act of worship). As for reading it during the Salah, it is best to recite it from memory and to make it as a short Du`a' as possible. There is no harm to read from a paper during Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) or between the two prostrations but it is better to recite from memory because it brings about Khushu`. May Allah grant us success!

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60- Offering Du`a' for one who gives charity

Q: What is the ruling on people who gather around the Sadaqah (voluntary charity) which is to be distributed, place their hands on it, and someone among them invokes Allah for the charity giver while the rest say 'Amen' loudly?

A: This is not permissible because it is Bid`ah (innovation in Islam). On the other hand, saying Du`a' for the person who gives Sadaqah without placing hands on the given money

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and without raising the voice as mentioned is permissible. The Prophet (peace be upon him) said: ("...requite him who does a favour to you, but if you are unable to requite him, continue praying for him till you are sure that you have requited him adequately.") (Related by Abu Dawud and Al-Nasa'y with a Sahih (authentic) Isnad, "chain of narrators").

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61- The ruling on wiping one's face after Du`a' (invocation)

Q: What is the ruling on wiping one's face after Du`a'?

A: There are no authentic Hadiths reported about wiping one's face, but some weak Hadiths were reported in this regard. Therefore, the soundest opinion is that one should not wipe his face with his hands. Some scholars held that there is no harm in doing so because some Hadiths were reported which may support one another even if they are weak and can be considered as Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish) because of what Al-Hafizh ibn Hajar has mentioned in his book (Bulugh-ul-Maram) in the last chapter. The conclusion is that there are no authentic Hadiths reported in wiping one's face and the Prophet (peace be upon him)

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did not do so during Salat-ul-Istisqa' (Prayer for rain), or in other Salah during the situations in which he raised his hands such as at Al-Safa and Al-Marwah (two mountains in Makkah), in `Arafat (mountain near Makkah), in Muzdalifah (place outside Makkah) and when throwing the pebbles. The Sahabah (Companions of the Prophet) did not report that he raised his hands when he performed Du`a'. Thus, this indicates that it is best not to do it. May Allah grant us success!

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62- The ruling on raising one's hands during Du`a'

Q: Did the Prophet (peace be upon him) raise his hands during Du`a' (supplication) in all cases?

A: The Prophet (peace be upon him) used to raise his hands during Du`a' in specific situations and in casual Du`a', while there were some situations in which he did not raise his hands. It was authentically reported that he (peace be upon him) raised his hands in Salat-ul-Istisqa' (Prayer for rain) which took place on a Friday. During the Khutbah (sermon), he raised his hands. When he went to the desert and offered two Rak`ahs (units of Prayer) there, he also raised his hands in Du`a'. When he used to supplicate to Allah for someone, he used to raise his hands. This was authentically reported in many Hadiths. Raising hands is a Sunnah (whatever is reported from the Prophet) and one of the reasons of answering Du`a'.

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It was authentically reported in the Sahih (authentic book of Hadiths) of Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: (Allah is Good and accepts only that which is good. Allah commanded the Mu'mins (believers) to follow the same commandments He has given to the Messengers, according to His saying: (O you who believe (in the Oneness of Allâh - Islâmic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allâh) He (may He be Glorified) also says: (O (you) Messengers! Eat of the Tayyibât [all kinds of Halâl foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.] and do righteous deeds.) He then made a mention of a man who travels on a long journey, dishevelled and covered with dust; he stretches forth his hands to the heaven calling, "O Lord! O Lord", but his food is ill-gotten, his drink is ill-gotten, his clothing is ill-gotten and he has been nourished from ill-gotten money. How can he expect his Du`a' to be answered?)

The Prophet (peace be upon him) mentioned that one of the reasons of Du`a' is answered is raising one's hands. However, if the supplicant is surrounded with ill-gotten money, the Prophet (peace be upon him) said it is unlikely for their Du`a' to be answered, because of their dealing with ill-gotten money. Thus, it is known that raising hands is one of the reasons for answering Du`a'.

There is another Hadith in which the Prophet (peace be upon him) said: (Your Lord (may He be Blessed and Exalted) is Munificent and Generous; He is too kind to turn His servants away empty

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handed when they raise them to Him.)

This indicates the permissibility of raising hands during Du`a', and that it is one of the reasons for Dua' being answered. However, it was authentically reported in other situations that the Prophet (peace be upon him) did not raise his hands in Du`a', such as Du`a' between the two Sujuds (prostrations), at the end of Salah (Prayer) before Taslim (salutation of peace ending the Prayer),

and after the five obligatory daily Prayers. The Sunnah (supererogatory act of worship following the example of the Prophet) in these cases is not to raise the hands; it is rather a Bid`ah (innovation in Islam), as it was never authentically reported from the Prophet (peace be upon him) or one of his Sahabah (Companions). It is known that the Prophet (peace be upon him) informed the Ummah (nation based on one creed) regarding every form of goodness, and warned them against every form of evil.

However, it is permissible to raise the hands after Ruku` (bowing) in Qunut (supplication recited while standing after bowing in the last unit of Prayer) when there is a catastrophe, as the Prophet (peace be upon him) did it when he supplicated to Allah against the tribes who attacked the Muslims who recited the Qur'an. He also did it when he supplicated to Allah against

the Kafirs (disbelievers) of Quraysh before the Liberation of Makkah. The same applies to raising the hands in the Qunut of the Witr (Prayer with an odd number of units). May Allah grant us success!

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Ruling on regularly

raising one's hands during Du`a'

Q: What is the ruling on raising one's hands during Du`a' (supplication)?

A: There is no harm if a person raises his hands during Du`a' because it is a reason for Dua' being answered but it should be done sometimes. The Prophet (peace be upon him) did not raise his hands between the Adhan (call to prayer) and the Iqamah (call to start the Prayer) but raising the hand is part of Du`a'. It is rather one of the reasons of for Dua' being answered. If one raises his hand sometimes between Adhan and Iqamah and other times of Sunnah (a commendable act) there is no harm.

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64-The issue of raising one's hands while making Du`a' during the Friday Khutbah

Q: Some people raise their hands while making Du`a' during the Friday Khutbah (sermon), whereas the others do not. Likewise, some of them raise their hands while making Du`a' (supplication) during the Qunut (supplication recited while standing after bowing in the last unit of Prayer) or after finishing the supererogatory Prayers and the others do not. Please enlighten me concerning the permissibility of raising the hands while making Du`a'.

A: Raising the hands while offering Du`a' is an act of Sunnah (supererogatory act of worship following the example of the Prophet) and one of the causes of Du`a' being accepted, as the Prophet (peace be upon him) said: ﴿Allah is characterized by modesty and reserve, and is ashamed to turn away His servant empty-handed when he raises them to Him.﴾ (Related by Abu Dawud, Al-Timiddhy, Ibn Majah, and regarded as authentic by Al-Hakim) Moreover, it was narrated by Muslim in his Sahih on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴿Allah (may He be Exalted) is good and accepts only that which is good. Allah has commanded the believers to do that which He commanded the messengers. Thus He

(may He be Exalted) states ﴿O you who believe (in the Oneness of Allâh - Islâmic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allâh, if it is indeed He Whom you worship.﴾ and ﴿O (you) Messengers! Eat of the Tayyibât [all kinds of Halâl foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.] and do righteous deeds.﴾ Then he mentioned [the case of] a man who, having journeyed far, is dishevelled and dusty and who spreads out his hands to the sky [saying] : "O Lord! O Lord!" - while his food is unlawful, his drink unlawful, his clothing unlawful, and he is nourished unlawfully, so how can he be answered!﴾ It was authentically reported in many Hadiths that the Prophet (peace be upon him) raised his hands while making Du`a' for rain and during throwing the first and second pebbles on the early Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) during Farewell Hajj and in many occasions. Only in cases where the Prophet (peace be upon him) did not raise his hands in Du`a' should we do the same and not raise our hands. Examples of these cases include making Du`a' during the Friday Khutbah, `Eid Khutbah, between the two Sujuds (prostrations), before Taslim (salutation of peace ending the Prayer), and after concluding the obligatory Salahs (Prayers). Raising the hands in all these cases is not reported from the Prophet (peace be upon him). We have thus to follow the Prophet's example concerning what we should do and what we should refrain from. Allah (Glorified and Exalted be He) says:﴿ Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow﴾

May Allah grant us success!

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65- A question on raising the hands during Du`a' (invocation)

Q: Is it permissible to raise one's hands during Du`a', especially when travelling by plane, car, train or other means of transportation?

A: Raising the hands during Du`a' is one of the reasons of Dua' being answered anywhere. The Prophet (peace be upon him) said: (Your Lord is munificent and generous, and is ashamed to turn away empty the hands of His servant when he raises them to Him.) The Prophet (peace be upon him) said: (Allah is Good and He therefore, accepts only that which is good. And Allah commanded the believers as He commanded the Messengers by saying: (O you who believe (in the Oneness of Allâh - Islâmic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allâh) (O (you) Messengers! Eat of the Tayyibât [all kinds of Halâl foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.] and do righteous deeds.) He then made a mention of a person

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who travels widely, his hair dishevelled and covered with dust. He lifts his hand towards the sky (and thus makes the supplication):" O Lord,O Lord," whereas his diet is unlawful, his drink is unlawful, and his clothes are unlawful and his nourishment is unlawful. How can then his supplication be accepted?) (Related by Muslim in his Sahih (book of authentic Hadiths)).

He mentioned that raising the hands is one of the reasons Dua' is answered. Among the reasons of not answering the Du`a' is: Eating and nourishing oneself from Haram (ill-gotten) money. This indicates that raising the hands is one of the reasons Dua' is answered whether in an aeroplane, train, car or even in a spaceship.When a person raises his hands, it is a reason for which Dua' is answered except in the positions where the Prophet did not raise his hands. We should not raise our hands during the Khutbah (sermon) because the Prophet (peace be upon him) did not raise his hands, except when he invoked Allah for rain. Likewise, the Prophet (peace be upon him) did not raise his hands between the two prostrations, or before the end of Salah. We should do the same and not raise our hands in the positions which he did not raise his hands because his actions are Sunnah which must be followed. After the five obligatory Prayers, the Prophet used to perform the Shar`y (Islamically lawful) Adhkar (invocations and Remembrances recited at certain times on a regular basis) but did not raise his hands. As for the positions in which the Prophet (peace be upon him) raised his hands, it is a Sunnah to raise the hands as the Prophet (peace be upon him) did and because this is a reason for Dua' being answered. Likewise, the positions in which a Muslim supplicates to his Lord and there is no evidence reported from the Prophet

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(may peace be upon him) in which he raised his hands or did not. In such positions, we raise our hands because of the mentioned above reasons of Dua' being answered.

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66- A question about raising ones hands during invocation

Q: A brother from Buraydah asks: I heard the Imam reading a Hadith from the Messenger of Allah (peace be upon him) regarding Salat-ul-Istisqa' (Prayer for rain). The narrator (may Allah be pleased with him) mentioned at the end of the Hadith: (Allah's Messenger (peace be upon him) did not used to raise his hands in his invocations except in the Istisqa' (i.e. invoking Allah for the rain).) **I have read before that the Prophet (peace be upon him) used to raise his hands in other situations; could you kindly advise? May Allah reward you with the best! A:** The Prophet (peace be upon him) raised his hands during Du`a' (invocations) in many situations but he exaggerated in lifting his hands during the Kutbah (sermon) of Salat-ul-Istisqa'. May Allah grant us success!

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67- The ruling on wiping one's face with hands after Du`a' (invocations)

Dear Shaykh, `Abdul-`Aziz ibn `Abdullah ibn Baz, the General Mufty of the Kingdom, may Allah safeguard you against all evils!

As-salamu `Alaikum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!). To proceed:

I have a question I would like you to answer, please.

The question is: What is the ruling on wiping one's face with the hands after Du`a', especially after the Du`a' of Qunut (supplication recited while standing after bowing in the last unit of Prayer) and after Al-Nawafil (supererogatory acts)? May Allah protect and reward you! As-salamu `Alaikum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)!

A: Wa `alaykum as-salam warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you too!)

To proceed: It is recommended because of what Al-Hafizh [Ibn Hajar] mentioned in his book entitled "Al-Bulugh" regarding Dhikr (Remembrance of Allah) and Du`a'. It is the last chapter of the book in which it is mentioned that many Hadiths were reported in this regard stating that it is Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). May Allah grant all success! As-salamu `Alaikum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!

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68- Reciting the Qur'an over the sick

From `Abdul-`Aziz ibn `Abdullah ibn Baz to the respected brother the questioner, may Allah protect you!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)! To proceed:

We reply to your question registered in the Departments of Scholarly Research and Ifta', no. 2610, dated 4/7/1407 A.H., in which you relate what happened to your mother after she had a cholecyst operation and your request to seek for a Shar`y (Islamically legal) cure for her.

What happened to your mother was according to the Divine Decree. A Muslim must to be content with what Allah has predetermined, and observe patience and hope for the reward from Allah. Allah (Exalted be He) says: ﴾but give glad tidings to As-Sâbirûn (the patient).﴿ ﴾Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."﴿ ﴾They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.﴿ He (He may be Glorified) also says: ﴾No calamity befalls, but by the Leave [i.e. Decision and Qadar (Divine Preordainments)] of Allâh, and whosoever believes in Allâh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allâh from the Qadar (Divine Preordainments)]. And Allâh is the All-Knower of everything.﴿ The Prophet (peace be upon him) said: ﴾The severer the affliction , the greater the reward. When Allah loves a people,

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He afflicts them. He who is pleased with the predetermination of Allah, he shall be rewared and he who is not shall be punished.﴿ Al-Tirmidhy deemed it as Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish).

We advise you to recite Al-Fatihah (the Opening Chapter), Ayat-ul-Kursi (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), Al-Ikhlas and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) and other Surahs of the Qur'an. Repeating this every day and night as well as reciting the authenic Du`a' (invocations) reported from the Prophet (peace be upon him) such as:"O Allah! Lord of mankind, Let the harm be gone. Cure, for You are the Healer. No cure is effective but Yours for it leaves no ailment." I use Ruqyah (reciting Qur'an and supplications over the sick seeking healing) in the Name of Allah against anything that might harm you. I protect you against the evil soul and eye. Allah will cure you. "You are to repeat these two Du`a' thrice. You may ask Allah whatever you want. It is desirable to recite the Du`a' which were reported from the Prophet (peace be upon him). I also advise you to have doctors to see her, especially those who performed the operation so that they may find a cure for her.

May Allah guide everyone to that which pleases Him. May Allah cure your mother and grant her

health and well being to all people for He is the All-Hearing, the All-Repondant! As-salamu `Alaikum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

General Departments of Scholarly

Research, Ifta', Daw`ah and Guidance

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69- qur'an and Sunnah contain Adhkar and supplications for refuge and protection against all physical and psychological diseases

His Eminence Shaykh Abdul Aziz Bin Abdullah Ibn Baz Mufti of the Kingdom of Saudi Arabia and Chairman of Council of Senior Scholars and Department of Scholarly Research and Ifta' explained that: There is no disease that Allah (Glorified and Exalted be He) has created, except that He also has created its cure; some people know it and others do not. Allah (Exalted be He) has made what was revealed to His Prophet (peace be upon him) a remedy for all sufferings including both physical and psychological diseases. This remedy has already benefited people and brought to them so many good effects that no one but Allah (Exalted be He) can count. The eminent Shaykh proceeded: A person may experience certain conditions that make them have fears for which they do not know their plain reasons.

The Shaykh emphasized that Allah (Exalted be He) has made the Shari`ah (Islamic law) that was ordained through His Prophet (peace be upon him) a source of goodness, safety and remedy for many sufferings and diseases that no one but Allah (Exalted be He) knows their number.

This advice was given by our eminent Shaykh when one questioner asked: "My wife suffers from a certain disease that causes her to fear every thing and not to be able to be alone at home.", while another questioner mentioned that he suffers from the same problem to the extent that he can not go to the Masjid (mosque) to perform Salah (Prayer) with the congregation. He asked for a remedy for his disease away from soothsayers and charlatans.

The Shaykh advised the two questioners along with all those who are concerned to use the Adhkar (invocations and Remembrances said at certain times on a regular basis) which are ordained by Allah (Exalted be He) that achieve safety, tranquility, peace and protection against Satan's tricks. Among these Adhkar is reciting Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255): ﴾Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists).﴿ His Eminence Shaykh Ibn Baz described Ayat-ul-Kursy as being the best and greatest Ayah (Qur'anic verse) for it stresses the principle of Tawhid (belief in the Oneness of Allah) and devotion to Allah (may He be Praised). It also shows Allah's Majesty and that He is the Ever Living, the Owner of everything and nothing weakens Him (may He be Glorified and Praised).

The Shaykh continued saying that when a person reads this Ayah after each Salah and before going to bed, it protects him against all evils.

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The Shaykh then quoted the Sahih (authentic) Hadith in which the Prophet (peace be upon him) said: ﴾Whoever recites Ayat Al-Kursi on going to bed, Allah will assign an angel to protect them and Satan will not approach them until the morning.﴿ The Shaykh asked the questioners to try this proven prescription so that their hearts may be tranquil and that they do not see any harmful thing because the Prophet (peace be upon him) only told about the undoubted truth.

Our eminent Shaykh emphasized that Allah (Glorified and Exalted be He) ordained that every male and female Muslim is to recite Surah (Qur'anic chapter) Al-Ikhlas and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) after performing every obligatory Salah. He continued that doing so is one of the causes of being healthy, safe, and cure from all diseases. In addition, the reward that a person receives for reciting Surah Al-Ikhlas equals that which they receive for reciting one third of the Qur'an.

Shaykh `Abdul-`Aziz Ibn Baz pointed out that it is a Sunnah (a commendable act) that a person recites the three Surahs mentioned above three times after Fajr (Dawn) Prayer, Maghrib (Sunset) Prayer, and when going to bed for there are Sahih Hadith to this effect.

According to some Hadith, another way to obtain safety, good health,

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tranquility, and recovery is to seek refuge with the Perfect Words of Allah from the evils of what He (Exalted be He) created three times in the morning and in the evening as follows: ﴾(I seek refuge in the Perfect Words of Allah from the evil of what He has created).﴿ The Shaykh clarified that this is also stated by some Hadith.

Besides, the Shaykh recommended reading: ﴾In the Name of Allah, when Whose Name is mentioned nothing on Earth or in Heaven can cause harm, and He is the Hearer, the Knower.﴿ three times in the morning and in the evening. He mentioned that whoever reads this in the morning nothing will harm them until the evening and vice versa.

The Shaykh added, all these Adhkar and supplications for refuge and protection are ways of being safe and getting protected against all harms. They are all based on Qur'an and Sunnah.

Finally, the eminent Shaykh advised every believing man and woman to continue reading all the foregoing Adhkar and supplications for refuge and protection regularly at their appointed times. He proceeded, Muslims have to show humbleness and sincerity to Allah (may He be Exalted)while doing such readings. They have to put their trust in Him (Glorified and Exalted be He) for He is the One

Who manages every thing, Who knows every thing, and Who is able to do every thing. There is neither deity nor Lord but Him (Glorified be He), in Whose Hand is giving, depriving, benefitting and harming, and Allah (Glorified and Exalted be He) is the Owner of everything.

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70- A question about Adhkar (invocations and Remembrances said at certain times on a regular basis)

Q: I have some Adhkar and Ayahs which I recite frequently to benefit from. I directed my colleagues to do so as well; is there anything wrong in that? May Allah reward you with the best! A: If they are Shar`y (Islamically legal) Adhkar and Du`a', it is considered cooperation in good and piety. Scholars have written on this, such as the author of "Al-Targhib Wa Al-Tarhib", "Riyadh Al-Salhin", Adhkar Al-Nawawy", Al-Kalem Al-Tayyib Al-Wabil Al-Sayyib. I also have a book on the same topic which I called: Tuhfat-ul-Akhyar Fy Al-Ad`iyah Wa Al-Adhkar If one takes some Shar`y Du`a' and Adhkar from these books, it will be good and if he advises his colleagues and friends with them, it will be better as it is part of exhorting one another to the truth.

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How to treat a psychological disturbance

Q : Our elder brother was committed to Islam. He used to observe congregational Salah in the mosque, attend circles of Dhikr, fast, recite the Noble Qur'an, and performed `Umrah (lesser pilgrimage). But, suddenly he has changed completely and abandoned Salah, reciting the Noble Qur'an, and attending circles of Dhikr. He is now sitting alone in his room to the extent that he does not go to work. Please advise me, what should I do to help my elder brother? May Allah reward you with the best! A: It is permissible to treat his illness by means of Prophetic Medicine and by the medicine prescribed by experienced physicians which should not contradict Islam's Purified Shar` (Law). This is based on the Prophet's (peace be upon him) saying: ﴾There is no disease that Allah has created, except that He also has created its treatment.﴿ The Messenger of Allah (peace be upon him) said: ﴾For every disease there is a medicine, so if the medicine comes upon the disease, it will be cured by the permission of Allah.﴿ (Related by Muslim in his Sahih (book of authentic Hadith). and

﴾O Allah's servants! Treat yourselves medically, but use nothing unlawful﴿ From the Shar`y (Islamically lawful) medications is the recitation of Noble Qur'an over him by the people of knowledge and faith, so that Allah may benefit him by this cure.

It is also beneficial for such a person as well as other mentally ill people to present him before specialized doctors, from among the faithful and pious ones, in the hope that they can determine the reason for his illness and cure him. May Allah cure him from what afflicted him and may He help you cure him with what benefits him and cure him by the Allah's Permission, for He is the Most Generous!

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Treatment of possession of Jinn over man

Q 72: What is possession? What are its symptoms? How could it be treated in a Shar`y (Islamically lawful) way?

A: The possession means the Jinn's control over man, as Allah (Exalted be He) says: (Those who eat Ribâ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitân (Satan) leading him to insanity.)

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It should be treated with the Noble Quran, the Prophetic Du`a' (supplications), advice and reminders, encouragement to do good and inspiring fear of doing evil. May Allah grant us success!

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73- The ruling on using the Qur'an to treat physical illnesses

Q: Does treatment with the Qur'an cure physical diseases, such as cancer, as it can cure spiritual diseases such as the `Ayn (evil /envious eye) or obsession by Jinn (creatures created from fire)? Is there any evidence for this? May Allah reward you with the best!

A: The Qur'an and Du`a' (supplication) contain cure for all evils, by the Will of Allah. There are many proofs for this, such as Allah's (Exalted be He) Saying: ﴾Say: "It is for those who believe, a guide and a healing."﴿ He (Exalted be He) also says: ﴾And We send down of the Qur'ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it)﴿ ﴾When the Prophet (peace be upon him) suffered from some ailment, he used to recite into his hands

when going to sleep. ﴾Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴿ and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) three times,﴿ each time wiping as much of his body as he could, starting with his head, face and chest. He did this every time he went to sleep, as authentically reported on the authority of `Aishah (may Allah be pleased with her).

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74- Permissibility of taking lawful medications

Praise be to Allah, and may peace and blessings be upon the Messenger of Allah, his family and Companions!

From `Abdul-`Aziz ibn `Abdullah ibn Baz to those who might receive it of our Muslims brothers, may Allah guide me and them to the path of the Mu'mins (believers); and protect us all from the delusive Fitnahs (trials) and insinuations of Satan, Amen!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

I dedicate this word to you out of advice and reminder, according to Allah's (Exalted be He) Saying: ﴾And remind (by preaching the Qur'ân, O Muhammad صلى الله عليه وسلم), for verily, the reminding profits the believers.﴿ And:

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﴾Help you one another in Al-Birr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression.﴿ Moreover, the Prophet (peace be upon him) said: ﴾"Religion is based on giving advice." He repeated it three times. Upon this we said, "O, Messenger of Allah! For whom?" He replied, "For Allah, His Book, His Messenger and for the leaders and the laypeople."﴿ The impostors who claim to be knowledgeable of medicine and who treat people using Sihr (witchcraft) or divining have recently spread in some countries; and they deceive the ignorant, naive people. So, I thought I should clarify the great danger they entail to Islam and the Muslims, out of giving advice to Allah's Servants, as it leads to getting attached to things other than Allah (Exalted be He) and opposing the Commands of Allah and His Messenger (peace be upon him). Seeking Allah's Help, I say that it is permissible to seek treatment; a Muslim may go to an internist, a surgeon or a neurologist to have their disease diagnosed and treated with lawful, known medicines, as this is out of seeking the help of ordinary means, which does not contradict with Tawakkul (putting one's trust in Allah).

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Allah (Glorified and Exalted be He) created diseases and their cure, which some people know and others do not. However, He (Glorified and Exalted be He) has not made the cure of the people in anything He has forbidden for them. Thus, it is impermissible for a patient to go to soothsayers and such people who claim to know Ghayb (the Unseen) to have their disease diagnosed. It is also impermissible to believe them in what they say, as they speak of Ghayb without knowledge, or they might summon the Jinn (creatures created from fire) to seek their help. Those are Kafirs (disbelievers) and misled people, as they claim to know the Ghayb. It is related by Muslim in his Sahih (authentic) Book of Hadith that the Prophet (peace be upon him) said: ﴾Whoever visits a diviner and asks them about anything, their Salah (Prayer) extending to forty nights will not be accepted.﴿ It is also reported from Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Whoever resorts to a diviner and believes in what they say, they have disbelieved in what

was revealed to Muhammad) (Related by Abu Dawud and the Four Compilers of Hadith 'Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah'), and it is ranked as Sahih by Al-Hakim who narrated it with the following wording: (Whoever resorts to a diviner or a soothsayer and believes in what)

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(they say, they have disbelieved in what was revealed to Muhammad.) Besides, on the authority of `Imran ibn Husayn that the Messenger of Allah (peace be upon him) said: (Whoever sees omens or has omens seen for them; predicts or has the future predicted for them; performs Sihr or has Sihr performed for them are not among us (Muslims). Whoever goes to a soothsayer and believes what they say, has disbelieved in what has been revealed to Muhammad.) (Related by Al-Bazzar with a good Isnad (chain of narrators). Those Prophetic Hadiths indicate the prohibition of going to soothsayers and believing them, and warn us against doing this.

It is imperative upon the rulers, those responsible for Hisbah (regulation of economic, commercial, and public matters) and other influential people to point out that going to diviners and soothsayers as Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), prevent it in the markets, denounce it badly and denounce those who go to them. Do not be deceived by the truth of their words sometimes or by the great number of the-so called knowledgeable people who frequent them; they are in fact ignorant people. The Messenger of Allah (peace be upon him) warned us against going to them, asking them and believing them, as this is a great Munkar that entails grave danger

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and leads to bad consequences; and as they are also great liars.

Those Hadith also indicates the Kufr (disbelief) of soothsayers and sorcerers; they claim knowledge of the Ghayb, which is considered Kufr, and they only reach their aim through seeking the help of Jinn and worshipping them beside Allah, which is considered Kufr and Shirk (associating others with Allah in His Divinity or worship). A person who believes in their claims is like them. Anyone who believes in this is disowned by the Messenger of Allah (peace be upon him). It is impermissible for a Muslim to submit to their alleged treatments, such as murmuring vague words, writing talisman or scattered letters, pouring lead and such superstitions. This is a form of soothsaying and deception of people. A person who accepts this is considered a partner to them in their Kufr and falsehood. It is also impermissible for a Muslim to go to a soothsayer to ask them about the name of a future spouse or the future state of love or enmity between a married couple and their families. This is Ghayb only known by Allah (Glorified and Exalted be He).

Sihr (witchcraft) is considered a prohibited action that leads to Kufr, according to Allah (Glorified and Exalted be He) Saying about the two angels in Surah Al-Baqarah:

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(but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they

knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew.) May Allah keep us safe from the evil of sorcerers, soothsayers and other impostors. May Allah protect the Muslims from their evil, guide all the Muslims to take care of them and carry out Allah's Commands about them, so that the people are relieved from their evil and malicious deeds, for He is the Most Generous!

Allah (Glorified and Exalted be He) prescribed for the people what they might use to avoid the evil of Sihr before its occurrence and treat it after its occurrence, out of His Mercy, Bounty and Grace upon them.

Below are the lawful means that help one avoid the dangers of Sihr before its occurrence, and the things used to treat it after its occurrence:

First: It relates to things that are done to avoid the danger of Sihr before its occurrence. The most important of which is seeking refuge in the Shar`y (Islamically lawful) invocations and reported supplications for refuge and protection, including reciting Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) after each obligatory Salah, after saying the prescribed Dhikr (Remembrance of Allah) and before sleeping. Ayat-ul-Kursy is the greatest Ayah in the Qur'an, in which Allah (Glorified and Exalted be He) says: (Allâh! Lâ ilâha illa Huwa (none has the right to be worshipped but He), Al-Hayyul-Qayyum (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursî extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called Ayat-ul-Kursî]) This also includes reciting: (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) And: (Say: "I seek refuge with (Allâh), the Lord of the daybreak,) And: (Say: "I seek refuge with (Allâh) the Lord of mankind,) after each obligatory Salah and three times every day - after the Fajr (Dawn) Prayer and after the Maghrib (Sunset) Prayer.

This also includes reciting the two Ayahs in the end of Surah Al-Baqarah in the beginning of the night, in which Allah (Exalted be He) says:

(The Messenger (Muhammad صلى الله عليه وسلم) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one another of His Messengers" - and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all).") (Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maulâ (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people.") It was authentically reported from the Messenger of Allah (peace be upon him) that he said: (Whoever recites Ayat-ul-Kursy one night, Allah will assign an angel to protect them and Satan will not approach them until the next morning.) It was also authentically reported from him (peace be upon him) that he said: (Whoever recites the

last two Ayahs of Surah Al-Baqara at night, that will be sufficient for them.) This means that they will protect them from every harm. And Allah knows best!

This also includes Ta`awwudh (seeking refuge) with Allah's Perfect Words from the evil of what

He has created during the night and day, and when landing at a place, whether in the desert, in the air or in the sea, according to the saying of the Prophet (peace be upon him): (Whoever lands at a place, and then says: 'I seek refuge in the Perfect Word of Allah from the evil of what He has created,' nothing will harm him until he leave that stopping place.) This also includes saying three times in the morning and the evening: (In the name of Allah, when Whose name is mentioned nothing on Earth or in Heaven can cause harm, and He is the Hearer, the Knower.) The Messenger of Allah (peace be upon him) was authentically reported to have urged on this, as it secures against every harm.

These Adhkar and supplications for refuge and protection are among the most important means of avoiding the harm of Sihr and other evils, for those who keep them sincerely while trusting Allah (Exalted be He) and depending upon Him. They are also one of the most important weapons to treat the effect of Sihr after its occurrence, in addition to beseeching Allah (Exalted be He) and asking Him to remove the harm. It was authentically reported that the Prophet (peace be upon him) used to treat the Sahabah (Companions of the Prophet) from

diseases, whether Sihr or others, and perform Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) to them saying: (O Lord of the people! Remove the difficulty and bring about healing as You are the Healer. There is no healing but Your Healing, a healing that will leave no ailment.) There is also the Ruqyah performed by Jibril to the Prophet (peace be upon him) in which he said: (In the name of Allah I exorcise you from everything and safeguard you from every evil that may harm you and from the eye of an envious one. May Allah cure you. In the name of Allah, I exorcise you.) This should be repeated three times.

There is also an effective treatment for Sihr after its occurrence, in case a man is afflicted with temporary impotence. He should crush seven leaves of the green Sidr (lote tree/ lotus jujube), put them in a container, pour water over them enough to perform Ghusl (ritual bath), and then recite Ayat-ul-Kursy: (Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.) (Say: "I seek refuge with (Allâh), the Lord of the daybreak,) (Say: "I seek refuge with (Allâh) the Lord of mankind,) , the Ayahs of Sihr mentioned in Surah Al-A`raf, starting from Allah's (Exalted be He) Saying: (And We revealed to Mûsâ (Moses) (saying): "Throw your stick,") to His (Exalted be He) Saying:

("The Lord of Mûsâ (Moses) and Hârûn (Aaron).") There also the Ayahs from Surah Yunus, starting from Allah's (Exalted be He) Saying: (And Fir'aun (Pharaoh) said: "Bring me every well-versed sorcerer.") to His Saying: (however much the Mujrimûn (criminals, disbelievers, polytheists, sinners) may hate it.") There are also the Ayahs from Surah Taha, starting from Allah's (Exalted be He) Saying: (They said: "O Mûsâ (Moses)! Either you throw first or we be the first to throw?") to His Saying: (and the magician will never be successful, to whatever amount (of skill) he may attain.)

After reciting the mentioned above Ayahs, he should drink some of it and perform Ghusl (ritual bath) with the rest, so that the disease is cured in sha'a-Allah (if Allah wills). There is no harm in using it more than once if necessary until the disease is completely cured. It also cures the knots tied by sorcerers or other evil witchcraft. However, it is impermissible to seek treatment at sorcerers who seek to get closer to Jinn by sacrificing animals or any other means, as these are Satanic deeds; they are even means leading to major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). It is also impermissible to seek treatment by asking soothsayers, fortunetellers and charlatans, as they are non-believers and great liars

who claim the knowledge of Ghayb to deceive people. The Messenger of Allah (peace be upon him) warned us against going to them, asking them and believing them as previously mentioned. May Allah (Glorified and Exalted be He) grant the Muslims safety from every harm, protect their religion, grant them good comprehension of it, and save them from all what contradicts Shari`ah (Islamic law). May Allah's peace and blessings be upon His Servant and Messenger Muhammad, his family, Companions and their followers in righteousness!

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57- Issue on receiving treatment before sickness occurs

Q: What is the ruling on receiving treatment before sickness occurs, such as vaccinations?

A: There is no harm for a person to take medicine to protect himself from a disease when there is an epidemic or other factors which may cause disease. There is nothing wrong with taking medicine to ward off the feared disease. The Prophet (peace be upon him) said in the Sahih (authentic) Hadith: ﴿He who eats seven dry dates

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of Madinah in the morning, will not be harmed by Sihr (witchcraft) or poison.﴾ This is a way to ward off diversity before it occurs. So, if there is fear of sickness and a person is vaccinated against an infection that is present in the country or elsewhere, there is nothing wrong with that, because it is a kind of protection. As the current disease is to be treated by medicine, so the feared disease is also to be treated. But, it is not permissible to wear or hang up amulets to protect from sickness, the jinn or the evil eye because the Prophet (peace be upon him) forbade that, and explained that this is a kind of minor Shirk (associating other partners with Allah that is not tantamount to taking the Muslim out of Islam).

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76- The ruling on using incense to drive demons away

Some people use incense that is sold at perfume dealers which is called "Naqd" which they claim that it demons away. A: I do not know of any Shar`y (Islamically legal) origin for this and it is obligatory not to do it because it is one of the superstitions which have no basis at all. Demons are expelled by frequent Dhikr Remembrance of Allah), reciting the Glorious Qur'an and seeking refuge with the perfect words of Allah (Exalted be He) from the evil of that which He created. It was authentically reported from the Prophet (peace be upon him) that he said:

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﴿When anyone lands at a place, and then says: 'I seek refuge in the Perfect Word of Allah from the evil of what He has created,' nothing will harm him until he leaves that place.﴾ A man said to the Prophet (peace be upon him): ﴿"What a trouble I suffered from a scorpion which stung me last night!" He (peace be upon him) said, "Had you said in the evening: 'I seek the protection of Allah's Perfect Words from the evil of whatever He has created),' it would not have harmed you."﴾ The Prophet (peace be upon him) said: ﴿He who recites in the morning: 'In the Name of Allah with Whose Name there is protection against every kind of harm in the earth or in the heaven, and He is the All-Hearing and All-Knowing,' nothing will harm him until the morning, and whoever says it the evening, nothing will harm him until the evening.﴾

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77- The ruling on bringing more than one reciter to recite the Qur'an over a sick person

Q: What is your opinion on people who bring more than one reciter to recite the Qur'an over a sick person? ❨ **A:** There is no harm in bringing more than one reciter if the reciters are known for their good `Aqidah (faith) and morals. I beseech Allah to guide you, us as well as all

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Muslims to useful knowledge and act according to it for He is All-Hearing, All-Near. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you).❩

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78- A question about Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing)

His Eminence Shaykh: A letter has spread among students on which is written "the treatment of distress during tests". We put our hands on the chest and recite Al-Fatihah (Opening Chapter of the Qur`an), Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255), from Allah's Saying: ﴿ The Messenger (Muhammad صلى الله عليه وسلم) believes in what has been sent down to him from his Lord﴾ **from Surah Al-Baqarah to the end of the Ayahs, the last two Ayahs from Surah Al-Hashr three times. He recites the first ten Ayahs of Surah Al-Saffat, the last two Ayahs of Surah Al-Qalam, Surah Al-Kafirun, Al-Ikhlas and Al-Mu`awwidhatayn (Surahs Al-Falaq and Al-Nas) three times. Then he recites the following Du`a' (invocation):** ﴿O Lord of the people! Remove the difficulty and bring about healing as You are the Healer. There is no healing but Your Healing, a healing that will leave no ailment.﴾ **seven times and the following Du`a':** ﴿I ask Allah, the Mighty, the Lord of the mighty Throne, to cure me﴾ **three days; are these Du`a' (invocations) and Adhkar (invocations and Remembrances said at certain times on a regular basis) reported from the Prophet (peace be upon him)?**

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A: They are reported but not in the same sequence that was mentioned but a person should ask his Lord for cure, and All praise is due to Allah.!The reported Du`a' is as follows: ﴿O Allah, Lord of mankind, remove the evil and grant healing, for You are the Healer. There is no healing except Your healing, which does not leave any sickness.﴾ It should be repeated three times: ﴿In the name of Allah I exorcise you from everything and safeguard you from every evil that may harm you and from the eye of an envious one. May Allah cure you. In the name of Allah, I exorcise you.﴾ There is no harm to repeat the previous Du`a' thrice. ﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ A person should repeat Al-Mu`awwidhatayn three times; day and night and before sleep. These reported Du`a' are good and a person should only repeat these Du`a', because inventing some Du`a' from a person's mind based on whims without conclusive evidence is not permissible. But, if a person repeats the Du`a' reported in the book of Adhkar and Du`a' (Remembrance of Allah and invocation), it will be good.

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79- What is to be said about reciting Surah Al-Zalzalah over sick people and pregnant women

Q: There is a woman that suffers from a psychological disorder and some people told her that anyone who suffers from a severe illness should recite Surah (Qur'anic Chapter) over water and drink it and then they either get better or they die. She asked people to recite it for her and then she drank the water they recited over. After a period of time, she got pregnant and drank again from this water and the baby was born healthy. After weaning it, she got pregnant again and in her ninth

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month of pregnancy, she was stricken by the same illness so she drank from the water but she gave birth to a stillborn baby on the same day. After a period of time, she got pregnant again and her illness returned again, so she drank some of the same water. In the eighth month of her pregnancy, she gave birth to another stillborn baby. Afterwards, she got pregnant and in the seventh month she felt ill and drank from the water and gave birth to a living baby girl the following night. She heard that reciting Surah Az-Zalzalah on water and drinking from it causes miscarriage if the water contains black cumin. She did not know about this, so is she to blame for the children who died?

A: First, what some people say that Surah Az-Zalzalah either cures illness or causes death, and that it causes miscarriages has no basis in the Shari`ah (Islamic law); in fact they are common false superstitions.

Second, the woman in question should not offer Fidyah (ransom) or Kaffarah (expiation), as what she did was not the cause of the death of her children.

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A question about the ruling on repeating some Surahs of the Qur'an and Adhkar with an indefinite number

Q:

Some people recite (In the Name of Allah, Most Gracious, Most Merciful) 786 times, Surah Al-Waqi`ah 42 times, Surah Al-Dhariyyat 60 times as well as Surah Yaseen 41 times over the dead and others. They recite: "Ya Latif" (O, the Ever-Kind!) 16641 times; is this permissible or not?

A:

I do not know any basis for this specified number in the Shari`ah (Islamic law). Moreover, expressing this and thinking this action to be part of the Sunnah is a kind of Bid`ah (innovation in Islam). Likewise, doing this action over the dead at the time of death, or after death has no origin at all. However, it is permissible for a believer to recite the Glorious Qur'an day and night. A person should mention the Name of Allah before reciting the Qur'an, before eating and drinking, upon entering the house, before having sexual intercourse or before the other matters reported in the Sunnah. It was reported from the Prophet (peace be upon him) that he said: (Any important issue that is not started by Bismillah (in the name of Allah) will be cut out (i.e. Allah's blessing will be cut of it out)) Likewise, there is no basis in the Sunnah for saying "Ya Latif or Ya Allah" (O the Ever-Kind!, or O Allah or something like that) a certain number of times;

rather, it is a Bid`ah. It is permissible to recite Du`a' frequently with an indefinite number such as to say: "Ya Latif Ul-Tuf bina" (O the Ever-Kind, treat us kindly), "Ighfir Lana" (Forgive us), "Irhamna" (Have mercy upon us) or "Ihdina" (guide us) and the like.

Likewise, "Ya Allah" (O Allah), "Ya Rahman" (O the Most-Merciful), "Ya Rahim" (O Compassionate!), "Ya Ghafur" (O the Forgiving!), "Ya Hakim" (O th eAll-Wise!) "Ya `Aziz Ul-Tuf bina Wa Insurna Wa Aslih Qlubana Wa `Amalana" (O Powerful, treat us kindly, give us victory, repair our hearts and actions) and the like because of Allah's (Exalted be He) Saying:

(And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).)

and His (Glorified and Exalted be He) Saying:

(And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).)

but without specifying certain numbers; no more, no less except if there is a specification from the Prophet (peace be upon him) such as the Prophet's (peace be upon him) saying: ("La Ilaha Illa Allah Wahdahu La Sharika Lah, Lahu Al-Mulku Walahu Al-Hamdu Wahuwa `Ala Kulli Shay'n Qadir" (There is no god but Allah who has no associate with Him. to Him belongs sovereignty and praise and He is

over all things wholly capable) one hundred times everyday.) This was authentically reported from the Prophet (peace be upon him) and likewise is saying "Subhana Allah Wa bihamdih" (Glory be to Allah and all praises be to Him) one hundred times in the morning and in the afternoon: "Subhana Allah Wa Al-Hamdu Li-llahi Wallahu Akbar" (Glorified be Allah, all praise is due to Allah and Allah is the Greatest!) thirty three times; one time after every obligatory Salah and that makes them ninety-nine after each Salah (Prayer). A person shall complete one hundred by saying: (La Ilaha Illa Allah Wahdahu La Sharika Lah, Lahu Al-Mulku Walahu Al-Hamdu Wahuwa `Ala Kulli Shay'n Qadir" (There is no god but Allah who has no associate with Him. To Him belongs sovereignty and praise and He is over all things wholly capable).)

All these Du`a' were reported from the Prophet (peace be upon him). Likewise is anything that was reported in the same context. There is no harm to recite Surah Yaseen or others over the dying person

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because it was narrated that the Prophet (peace be upon him) permitted this.

It is desirable to use Talqin (encouraging someone dying to say: "La ilaha illa Allah") so that he may end his life on pious actions because the Prophet (peace be upon him) said: ("Dictate to your dying ones (to say), 'There is no god but Allah.'") (Related by Muslim in his Sahih (book of authentic Hadiths)). The meaning of the deceased in this Hadith is the dying person according to the soundest opinion of scholars because they benefit from Talqin.

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81- Polytheistic and religiously innovated supplications

A questioner from Yemen says in which: There are some people in my country who repeat the following supplications which have no basis in religion. Some of which are innovated and some are parts of Shirk (associating others in worship with Allah); moreover, they attribute these supplications to the Amir Al-Mu'minin (Commander of the Believers) `Aly ibn Abu Talib (May Allah be pleased with him) and others. They recite these supplications in the sessions of remembering Allah or in Masjids (mosques) after Al-Maghrib (sunset) Prayer claiming that they draw them closer to Allah (Exalted be He) such as: "By the right of Allah, O men of Allah, provide us with the aid of Allah and be the help sent to us from Allah." They say: "O Aqtab (pl. of Qutb, Sufi title denoting a Perfect Master), O Awtad (pl. of Watad, a title denoting firmly-established persons)!, O masters respond. O supporters,

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intercede with Allah (Exalted be He) on behalf of this servant who stands at your door because he is afraid of his negligence. Help, O Messenger of Allah! You are my only resort and you are the only one to ask. You (people we call) are the best of the pious because of Hamzah, the Master of Martyrs and from whom else could we seek help? Help, O Messenger of Allah." They say: "O Allah, invoke peace and blessings on the one whom You made as the reason of revealing Your Mighty Secrets and the eminence of Your Merciful Lights, who became the deputy of the Divine Presence and the vicegerent of Your Divine Secrets." Could you please explain what is Bid`ah (innovation in religion) and what is Shirk? Is offering Salah behind an Imam who repeats such supplication valid or not? A: All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets, his family, his Companions, and those who follow his guidance until the Day of Recompense! To proceed:

Let it be known, may Allah grant you success, that Allah (Exalted be He) has created all things and sent the messengers (peace be upon them) so that He would be worshipped alone and that nothing else would be associated with Him. He (Exalted be He) says: ﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿ Worship means to obey Allah (Exalted be He) as well as Prophet Muhammad (peace be upon him) by doing what Allah (Exalted be He) and His Messenger (peace be upon him) commanded and leaving what they prohibited

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out of belief in Allah (Exalted be He) and His Messenger (peace be upon him) and sincerity to Allah in actions. Allah (Exalted be He) says: ﴾And your Lord has decreed that you worship none but Him.﴿ (i.e. any command). He commands the people to worship Him alone. He (Exalted be He) says: ﴾All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinn and all that exists).﴿ ﴾The Most Gracious, the Most Merciful.﴿ ﴾The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)﴿ ﴾You (Alone) we worship, and You (Alone) we ask for

help (for each and everything).》 By these Ayahs (Qur`anic verses), Allah (He may be Praised) explains that He is the Only One entitled to be worshipped and asked for help. Allah (Glorified and Exalted be He) also says: 《So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.》 《Surely the religion (i.e. the worship and the obedience) is for Allâh only.》 He (Exalted be He) says: 《So, call you (O Muhammad صلى الله عليه وسلم and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it).》 Allah (Exalted be He) says: 《And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.》 There are numerous Ayahs to the same effect and they all refer to dedication of worship to Allah alone. It is well-established that all kinds of invocation are acts of worship, so it is not permissible for anyone to supplicate to anyone but to his Lord or ask help or seek aid except from Him according to these Ayahs and the Ayahs related in the same context. This is unlike the usual ordinary matters and physical reasons which the living person

is capable of because this is not an act of worship. It is permissible according to divine texts and consensus of Muslim scholars that man seeks help from another living person who is capable of directing regular matters which he can do such as seeking help with him to ward off the evil of his son, servant, dog and so on. It is also permissible to seek help from a present or absent living person who is able to direct matters by the physical reasons such as writing in order to fix his house or repair his car and so on. The proof of this is the Allah (Exalted be He) Saying about the story of Musa (Moses, peace be upon him): 《The man of his (own) party asked him for help against his foe》 i.e. a man seeks help from his companions in Jihad (struggle), war and so on. Seeking help from the dead, Jinn, angels, trees and stones is a kind of major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam) which is part of the actions of the earlier polytheists with their gods such as Al-`Uzza, Al-Lat and other gods. Likewise, to seek help with whom people believe to believing pious people in matters that can only be done by Allah (Exalted be He) such as curing the sick, guiding the hearts, entering Paradise, safety from the Fire and so on. The previous Ayahs as well as similar Ayahs and Hadiths indicate the obligation of directing all the hearts to Allah (Exalted be He) in all matters and to devote worship to Him alone

because creatures were created for this reason and with which they were commanded as previously stated in the Ayahs. Allah (Exalted be He) says: 《Worship Allâh and join none with Him (in worship)》 and His (Exalted be He) saying: 《And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)》 The Prophet (peace be upon him) said in the Hadith of Mu`adh (may Allah be pleased with him): 《The right of Allah over His slaves is that they should worship Him and not associate anything with Him.》 Agreed on its authenticity. The Prophet (peace be upon him) said in the Hadith of Ibn Mas`ud (may Allah be pleased with him): 《Whoever dies while still invoking a rival (in worship) to Allah, will enter Hell (Fire).》 (Related by Al-Bukhari). It is related in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from the Hadith of Ibn `Abbas (may Allah be pleased with them) that when the Prophet (peace be upon him) 《sent Mu`adh to Yemen, he said to him: You will soon find yourself in a community of the People of the Book, so first call them to testify that there is no god but Allah...》 in other wordings: 《Invite them to testify that none has the right to be worshipped but Allah, and that I

am the Messenger of Allah.﴿ In the narration of Al-Bukhari: ﴾Invite them to

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worship Allah alone.﴿ It is reported in Sahih (book of authentic Hadith) Muslim from Tariq ibn Ashyam Al-Ashja`y (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾He who professed that there is none worthy of worship (in truth) but Allah and denied everything which the people worship beside Allah (may He be Exalted), his property and blood became inviolable, and their affairs rest with Allah.﴿ There are numerous Hadiths in this context. Tawhid (belief in the Oneness of Allah/ monotheism) is the basis of Islam, the basis of religion and the foundation of all matters. It is the most important act of worship, it is the reason for the creation of both human and Jinn and the reason for sending all the messengers (peace be upon them) as the previous Ayahs explained such as Allah (Exalted be He) Saying: ﴾And I (Allâh) created not the jinn and mankind except that they should worship Me (Alone).﴿ One of the proofs of that is Allah (Glorified and Exalted be He) Saying: ﴾And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)."﴿ and His Saying (He may be Praised): ﴾And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): Lâ ilâha illa Ana [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)."﴿

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Allah (Glorified and Exalted be He) says about Prophets Nuh (Noah), Hud, Salih, Shu`ayb (peace be upon them) when they said to their people: ﴾Worship Allâh! You have no other Ilâh (God) but Him.﴿ This is the claim of all the messengers as the previous two Ayahs indicated.

The enemies of the messengers admitted that the messengers commanded them to single out Allah (Exalted be He) with worship and to abandon other gods which are worshipped besides Him, as Allah (Glorified and Exalted be He) says in the story of `Ad that they said to Hud (peace be upon him): ﴾"You have come to us that we should worship Allâh Alone and forsake that which our fathers used to worship.﴿ Allah (may He be Praised and Glorified) says about Quraysh when Prophet Muhammad (peace be upon him) called them to single out Allah (Exalted be He) with worship and to abandon what they worship besides Him such as angels, pious people, idols, trees and others: ﴾"Has he made the âlihah (gods) (all) into One Ilâh (God - Allâh). Verily, this is a curious thing!"﴿ Allah (Exalted be He) says about them in Surah Al-Safat: ﴾Truly, when it was said to them: Lâ ilâha illallâh "(none has the right to be worshipped but Allâh)," they puffed themselves up with pride (i.e. denied it).﴿ ﴾And (they) said: "Are we going to abandon our âlihah (gods) for the sake of a mad poet?"﴿ There are numerous Ayahs which indicate

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this meaning. From the Ayahs and Hadiths we have mentioned, it is now clear to you - may Allah guide me and you to understand religion and recognize the Right of the Lord of theWorlds -

that these supplications and types of seeking help which you mentioned in your question are kinds of Major Shirk because they indicate worshipping others besides Allah (Exalted be He) and requesting things from others who are not capable of fulfilling these needs, such as the dead and those who are absent; which is worse than the Shirk of the earlier people because they used to associate others with Allah (Exalted be He) in times of prosperity but in times of hardship, they devoted worship to

Allah (Exalted be He) because they know that He is the only One who is Able to rescue them from hardship, as Allah (Exalted be He) says in His Glorious Book about these polytheists: ﴿And when they embark on a ship, they invoke Allâh, making their Faith pure for Him only: but when He brings them safely to land, behold, they give a share of their worship to others.﴾ Allah (may He be Praised and Glorified) addressed them in another Ayah in Surah Al-Isra': ﴿And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allâh Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful.﴾ If one of these latecomer polytheists said: We do not mean that those people benefit by themselves, heal our sick, help us or harm their enemy but we seek their intercession with Allah.

The answer is: This is what the earlier disbelievers used to believe; that their gods can not create, provide sustenance, benefit or harm by themselves and the Qur'an proves this. They only wanted their intercession, high standing and drawing them closer to Allah as He (may He be Praised and Glorified) says in Surah Yunus (peace be upon him): ﴿And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh."﴾ So, Allah (Exalted be He) answered them by His Saying: ﴿And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!﴾ Allah (He may be Praised) explained that He does not know of an intercessor in the heavens and on earth in the way the polytheists believe and what Allah (Exalted be He) does not know, surely does not exist because nothing is hidden from Him. Allah (Exalted be He) says in Surah Al-Zumar: ﴿The revelation of this Book (the Qur'ân) is from Allâh, the All-Mighty, the All-Wise﴾ ﴿ Verily We have sent down the Book to you (O Muhammad صلى الله عليه وسلم) in truth: So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.﴾ ﴿Surely the religion (i.e. the worship and the obedience) is for Allâh only.﴾ Allah (He may be Praised) explained that worship is for Him alone and that servants must devote worship to Him because His Command to the Prophet (peace be upon him) by devoting worship to Him is a command for all people. The meaning of religion

here is to worship and worship means to obey Him as well as His Messenger (peace be upon him) as mentioned previously including supplication, seeking help, fear, hope, slaughter, vowing, Salah, Sawm (Fast) and other matters which Allah (Exalted be He) and His Messenger (peace be upon him) commanded. He (Glorified and Exalted be He) says after that: ﴿And those who take Auliyâ' (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh."﴾ i.e. they say: We worship them only that they may bring us near to Allâh. So Allah (Exalted be He) answered them by saying: ﴿Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.﴾ Allah (He may be Praised) explained in this Ayah that the disbelievers do not worship the idols besides Him but to draw them closer to Allah (Exalted be He). This is what the disbelievers believed in the past and the present. Allah (Exalted be He) refuted this by His Saying: ﴿Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.﴾ So, Allah (Exalted be He) refuted their lie that their gods draw them closer to Allah (Exalted be He) and He showed their disbelief because of worshipping others besides Him. Thus, it is known by those who have little discernment that the earlier disbelievers' disbelief was by assigning the Prophets, pious

people, trees, stones and other creatures as intercessors between them and Allah. They believe that they fulfill their needs without

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the Permission and Pleasure of Allah (Exalted be He) as ministers intercede with their kings. They compared Him with kings and leaders saying: as those who need something from a king or a leader intercede with them through their companions and ministers, so we draw close to Allah (Exalted be He) by His Servants, Prophets and pious people. This is mere falsehood because He (He may be Praised) has no parallel, can not be compared with His Creatures and no one is able to intercede with Him except by His Permission. Intercession can only be granted to the people of Tawhid (belief in the Oneness of Allah/ monotheism). He is the All-Able over all things, All-Knowing with everything and He is the Most Merciful who fears no one because He is Supreme over His Servants and the Disposer of their affairs in the way He likes; unlike kings and leaders who are not able to do everything and do not know everything. They need ministers, servants and soldiers to help them in matters which they can not do. They also need to be informed about the needs of those whom they do not know because kings and leaders may oppress and get angry without right, so they need people to beg them and seek their pleasure such as ministers and companions. The Lord (Glorified and Exalted be He), however, is in no need of His Servants. He is More Merciful than their own mothers. He is the Just Ruler who puts things in their right scales according to His Wisdom, knowledge and ability. So, it is not permissible to equate Him with His Creation in any way. Therefore, Allah (He may be Praised) explained in His Book that the Mushriks (those who associates others with Allah in His Divinity or worship)

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acknowledge that He is the Creator, the Provider and the Controller. He is the One who answers the one who is compelled by necessity, removes evil and gives life, and causes death as well as His other actions. The problem between the polytheists and the messengers was in showing sincerity in worship to Allah alone as He (Exalted be He) says: ﴾And if you ask them who created them, they will surely say: "Allâh."﴿ Allah (Exalted be He) says: ﴾Say (O Muhammad صلى الله عليه وسلم): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?"﴿ There are numerous Ayahs in this context and we have mentioned the Ayahs which indicate that the dispute between the messengers and their nations was in showing sincerity in worship to Allah alone as Allah (Exalted be He) says: ﴾And verily, We have sent among every Ummah (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) Tâghût (all false deities i.e. do not worship Tâghût besides Allâh)."﴿ This is in addition to similar Ayahs in the same context. Allah (Exalted be He) explained in many places in His Book the status of intercession, so He says in Surah Al-Baqarah: ﴾Who is he that can intercede with Him except with His Permission﴿ He (Exalted be He) also says in Surah Al-Najm:

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﴾And there are many angels in the heavens, whose intercession will avail nothing except after Allâh has given leave for whom He wills and is pleased with.﴿ Moreover, He (Exalted be He) also says in Surah Al-Anbiya' in the description of the angels: ﴾and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.﴿ Allah (Glorified and Exalted be He) says

that He does not accept disbelief from His Servants but only gratitude. The meaning of gratitude is to believe in Him and to fulfill His Ordinances with full obedience; Allah (may he be Exalted) says in Surah Al-Zumar: ﴾If you disbelieve, then verily, Allâh is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you.﴿

Al-Bukhari related in his Sahih (book of authentic Hadiths) from Abu Hurayrah (may Allah be pleased with him) that he said: ﴾O Messenger of Allah! Who is most deserving of your intercession? The Messenger of Allah (peace be upon him) said: O Abu Hurairah! It is he who said: There is no god but Allah sincerely from his heart or said: sincerely from his inner self.﴿ It is reported in the Sahih from Anas (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾For every prophet there is a granted supplication. Every prophet hastened in (making) his supplication, but I have reserved my supplication as intercession for my Ummah (nation) on the Day of Resurrection; and it will be attained, if Allah so wills,

by whoever from my Ummah dies, associating nothing with Allah.﴿ The Hadiths are numerous in this context. All the Ayahs and Hadiths that we mentioned indicate that worship is the sole right of Allah (Exalted be He) and it is not permissible to direct any act of worship to other than Allah (Exalted be He) such as prophets or others. Intercession is also the right of Allah only as He (Exalted be He) says: ﴾Say: "To Allâh belongs all intercession."﴿ He (Exalted be He) only grants it to those to whom He gives permission and His consent with the one who deserves intercession and He (He may be Glorified) only accepts Tawhid as previously mentioned. Polytheists have no share of intercession as Allah (Exalted be He) says: ﴾So no intercession of intercessors will be of any use to them.﴿ He (Exalted be He) says: ﴾There will be no friend, nor an intercessor for the Zâlimûn (polytheists and wrong-doers), who could be given heed to.﴿ When Allah (Exalted be He) speaks about oppression, it means Shirk as He says: ﴾And it is the disbelievers who are the Zâlimûn (wrong-doers).﴿ Allah (Exalted be He) says: ﴾And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily joining others in worship with Allâh is a great Zûlm (wrong) indeed.﴿

As for what you have mentioned in the question that some Sufis say the following Du`a' (invocations) in mosques: (O Allah, invoke peace and blessings on the one whom You made as the reason of revealing Your Mighty Secrets and the eminence of Your Merciful Lights...). The answer is: Such words are kinds of exaggeration and overestimation which Prophet Muhammad (peace be upon him) warned against in the Hadith which is related by Muslim in his Sahih from `Abdullah ibn Mas`ud (may Allah be pleased with him) that he said: The Messenger of Allah (peace be upon him) said: ﴾Ruined are those who are harsh in religion, he repeated it thrice.﴿ Imam Al-Khattaby (may Allah be merciful with him) said: The meaning of "those who are harsh in religion" is: those who go deep into things and exaggerate in searching for it such as theologians who delve deep in matters which their minds can not grasp well. Abu Al-Sa`adat ibn Al-Athir said: They are the people who exaggerate in speech with their throats. The word is taken from "Nat`" which mean the upper part of the mouth then it was used for any speech or action. From the definitions of those two linguists, it is clear that this form of invoking peace and blessings on the Prophet (peace be upon him) is of the kind that is forbidden. It is permissible for every Muslim to know quite well the form which is related from the Prophet (peace be upon him) regarding

invoking peace and blessings upon him which is sufficient. Al-Bukhari and Muslim related in their the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and the wordings are of Al-Bukhari, from Ka`b ibn `Ujrah (may Allah be pleased with him) ❨that the Companions (may Allah be pleased with them) said: O Messenger of Allah, Allah has ordered us to ask for blessings on you, then how should we do that? The Messenger of Allah (peace be upon him) said: Say, "Allahumma salli `ala Muhammad wa `ala ali Muhammad kama sallaita `ala Ibrahim wa ali Ibrahim innaka Hamidun Majid. Allahumma barek `ala Muhammad wa `ala ali Muhammad kama barakta `ala Ibrahim wa ali Ibrahim innaka Hamidun Majid." (O Allah, Have mercy on Muhammad and the family of Muhammad as You had mercy on Ibrahim and the family of Ibrahim for You are Praiseworthy and Glorified. O Allah send blessings to Muhammad and the family of Muhammad as You sent blessings to Ibrahim and the family of Ibrahim for You are Praiseworthy and Glorified).❩ It is related in the the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) from Abu Humayd Al-Sa`idy (may Allah be pleased with him). ❨They asked: O Messenger of Allah! How should we pray for you? The Prophet (peace be upon him) said: Say! O Allah, bless Muhammad, the family of Muhammad, his wives and offspring as You blessed the family of Abraham. Grant favor to Muhammad, his wives and offspring as You granted favor to the family of Abraham in the worlds. Verily, You are Praiseworthy and Glorious. It is reported in Sahih Muslim from Abu Mas`ud Al-Ansary (may Allah be pleased with him) that he said: Bashir Ibn Sa`d said: O Messenger of Allah, Allah has ordered us to ask for blessings on you, how should we do that? The Messenger of Allah (peace be upon him) kept silent, then said: Say as I taught you, "Allahumma salli `ala Muhammad wa `ala ali Muhammad kama sallaita `ala ali Ibrahim wa barek `ala Muhammad wa `ala ali Muhammad kama barakta `ala ali Ibrahim fil `alameen innaka Hamidun Majid." (O Allah, Have mercy on Muhammad and the family of Muhammad as You had mercy on the family of Ibrahim and send blessings to Muhammad and the family of Muhammad as You sent blessings to the family of Ibrahim among humankind for You are Praiseworthy and Glorified).❩ It is reported in Sahih Muslim from Abu

Mas`ud Al-Ansary (may Allah be pleased with him) that he said: ❨ Bashir Ibn Sa`d said: O Messenger of Allah, Allah has ordered us to ask for blessings on you, then how should we do that? The Messenger of Allah kept silent then said: Say as I taught you, "Allahumma salli `ala Muhammad wa `ala ali Muhammad kama sallaita `ala ali Ibrahim wa barek `ala Muhammad wa `ala ali Muhammad kama barakta `ala ali Ibrahim fil `alameen innaka Hamidun Majid." (O Allah, Have mercy on Muhammad and the family of Muhammad as You had mercy on the family of Ibrahim and send blessings to Muhammad and the family of Muhammad as You sent blessings to the family of Ibrahim among humankind for You are Praiseworthy and Glorified) and peace as you know.❩

These words and others like them which were authentically reported from the Prophet (peace be upon him) are those which a Muslim should learn and use when invoking peace and blessings on the Prophet (peace be upon him) because the Messenger (peace be upon him) is the most knowledgeable of what is proper to be used when invoking peace and blessings on him. He is the most knowledgeable of the words should be used in the right of his Lord. The exaggerated and innovated words which bear incorrect meanings such as the words you mentioned in your question must not be used because of the exaggeration and over-estimation which may be interpreted by these incorrect meanings. Such words are in contrast to the words which the Prophet (peace be upon him) chose and guided his nation to; he is the most knowledgeable person and the furthest from over-estimation (peace be upon him). I hope that the proofs which we mentioned would explain the reality of Tawhid, the reality of Shirk

and the difference between the creed of the earlier polytheists and the later ones in this context. I hope I have explained the permissible form of invoking peace and blessings on the Prophet (peace be upon him) properly.

Those who do not want to know the truth will be following their whims. Allah (May He be Exalted) says: (But if they answer you not (i.e. do not bring the Book nor believe in your doctrine of Islâmic Monotheism), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh? Verily Allâh guides not the people who are Zâlimûn (wrong-doers, disobedient to Allâh, and polytheists).) Thus, Allah (Exalted be He) explains in this Ayah that there are two kinds of people with regard to what Allah (Exalted be He) has sent down to the Messenger (peace be upon him): one who responds to Allah (Exalted be He) and His Messenger (peace be upon him), and the second are those who follow their whims. Allah (Exalted be He) says that there is no one more astray than those who follow their whims away from the Ordinances of Allah. We ask Allah (Exalted be He) for safety and not to follow our whims. We ask Him to make us as well as our fellow Muslims among those who respond to Allah (Exalted be He) and His Messenger (peace be upon him), who glorify His Shari`ah (Law) and who warn people against the Bid`ah (innovation in religion) and whims which violate His Shari`ah for He is the Most Generous! May peace and blessings be upon our Prophet Muhammad, his family, Companions and those who follow him righteously!

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82- A question on Du`a' (invocation)

Q: The ruling on the people who say: O Allah! Gather me with the owner of the hole?

A: I do not know any basis for this Du`a' in Shari`ah (Islamic law). It is mentioned that some Commanders said that when they saw some soliders break into the wall of the enemy which later caused the Muslims to be victorious. This speech is not part of the Shari`ah but it is permissible to say: O Allah! gather me in the company of Your Prophet Muhammad (peace be upon him) or in the company of Your pious Servants. I ask Allah to guide you and us to His Religion and be firm on it for He is the best to be asked for help!

Du`a' upon riding an animal

Q: A brother from Buraydah says in his question: I heard that there are two Du`a' with two different wordings: one is for riding an animal and the second for travel; is this correct? And what is the exact wordings of each Du`a'?

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Could you kindly advise. May Allah reward you with the best! A: When a Muslims rides an animal, it is permissible for him to say what the Prophet (peace be upon him) used to say, which reads as follows: (Bism Allah Wal-Hamdu Lillah" (In the name of Allah and all praise be to Allah) then pronounces Takbir three times saying: ("Glory to Him Who has subjected this to us, and we could never have it (by our efforts).) (And verily, to Our Lord we indeed are to return!") Allahumma Ina Nas'aluka Fy Safarina Hadha Al-Birr Wal-Taqwa, Wa mina Al-`Amali Ma Tarda. Allahumma Hawwin `Alayna Safarina Hadha Wa Itwy `Anna Bu`dahu. Allahumma Anta Al-Sahib Fy Al-Safar Wal-Khalifah Fy Al-Ahl. Allahumma Iny A`udhu Bika Min Wa`tha' Al-Safar, Wamin Ka'abat Al-Manzhar Wasu' Al-Munqalab Fy Al-Mali Wal-Ahl." (O Allah, we ask You during this journey of ours for righteousness, piety and such deeds as are pleasing to You. O Allah, make easy for us this journey of ours and make the distance short for us. O Allah, You are our Companion during the journey and the Guardian of the family and property in our absence. O Allah, I seek refuge in You from the hardships of travelling, unhappiness connected with ghastly scenes and evil turns in property and family).) Qur'anic Exegetes (may Allah be merciful with them)- including Al-Hafizh Ibn Kathir- mentioned that the reported Du`a' of the Prophet (peace be upon him) which he used to say while traveling and when riding an animal, is Allah's (Exalted be He) Saying in Surah Al-Zukhruf. (And Who has created all the pairs and has appointed for you ships and cattle on which you ride:) (In order that you may mount on their backs, and then may remember the Favour of your Lord when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could never have it (by our efforts).) (And verily, to Our Lord we indeed are to return!")

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May Allah grant us success!

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84- Du`a' (supplication) upon entering an elevator

Q: A sister from Makkah Al-Mukarramah says in her question: Is it a Sunnah to say the Du`a' of riding animals when we enter an elevator which takes people up from floor to floor? Is there a certain number of positions to say this Du`a'? Could you kindly advise. May Allah reward you with the best!

A: The Du`a' of riding an animal is desirable upon riding an animal, a car, a plane, a ship or others with the intention of travel. As for the daily riding of transportation or elevators inside a town, there is no Shar`y (Islamically legal) proof on the permissibility of reciting the Du`a' of travel.

It is well-established by the people of knowledge that acts of worship are Tawqifiy (bound by a religious text and not amenable to personal opinion) or the authentic Ijma` (consensus of Muslim scholars). May Allah grant us success!

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58- The ruling on using hands for greetings

Q: What is the ruling on using hands in greetings?

A: It is not permissible to use gestures when greeting but it is a Sunnah to use words when greeting people whether to initiate or answer greetings. It is not permissible to use gestures when greeting because it is an imitation of some disbelievers and It contradicts with what Allah (Exalted be He) has ordained.

When the person who is greeting uses his hand to make the other party understand that he is greeting him because he is far away, there is no harm because there is a proof for doing so. Likewise, if the greeted person is engaged in Salah (Prayer), he may greet with a gesture as it was authentically reported from the Prophet (peace be upon him).

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86- What is to be said upon sneezing

Q: Should a person who sneezes or yawns during Salah (Prayer) praise Allah or seek refuge with Allah from the cursed Satan?

A: If a person sneezes during Salah, he should praise Allah (Exalted be He) as there are Hadiths that were reported from the Prophet (peace be upon him) in this regard.

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So, when a person sneezes, he should praise Allah (Exalted be He) and this will not harm him. In case of yawning, a person should say nothing but only try to shut his mouth as much as he can and place his hand over his mouth as the Prophet (peace be upon him) said. It was not reported from the Prophet (peace be upon him) that he sought refuge with Allah (Exalted be He) but when the people come to know that yawning demands seeking refuge with Allah, they seek refuge with Him against the devil. We do not know any reported Hadith from the Prophet (peace be upon him) regarding the permissibility of seeking refuge with Allah (Exalted be He) against yawning. Allah (Exalted be He) has ligeslated that the person shuts his mouth when yawning and places his hands over his mouth. A person should not make a sound because Satan laughs at him when he does that, but he should place his hand over his mouth without seeking refuge with Allah (Exalted be He) because there is no evidence for this. When a person is not engaged in Salah and he yawns, then it is permissible. May Allah grant success to all the people! May Allah accept from all of you!

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Sunnah in placing the hands

in Salah and what to say after rising from Ruku`

From `Abdul-`Aziz ibn `Abdullah ibn Baz to the honorable questioner B.A.A, may Allah guide you!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!) I received your letter dated 4/27/1994 A.C. which tells that you had read some books authored by the Salaf (righteous predecessors), and in which you question about the new information you got from these books. The Sunnah (action following the example of the Prophet) is to place the right hand on the back of the left one on the chest in the position of standing in Salah (Prayer). This is based on the Hadith narrated by Wa'il ibn Hujr and Qabisah ibn Halb Al-Ta'iy from his father. Kindly find attached a copy of my comment on Shaykh Al-Albany's work.

The answer to your second question is that it is known that there are four wordings reported from the Prophet (peace be upon him) which can be said after rising from Ruku` (bowing). **First:** (Rabbana laka al-Hamd "Our Lord! Praise is due to You.") **Second:** (Rabbana wa-laka al-Hamd "Our Lord, and praise is due to You.") **Third:** (Allahumma Rabbana laka al-Hamd "O Allah our Lord! For You is the praise.") **Fourth:** (Allahumma Rabbana wa-laka al-Hamd "O Allah our Lord! And for You is the praise.") .

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An answer to your third question is that Nashid (Islamic song) is a detailed issue. If it is not against Allah's Purified Shar` (Law), there is no problem in that. Never had I given a Fatwa (legal opinion issued by a qualified Muslim scholar) prohibiting it. I ask Allah to give you more success, knowledge, and righteous deeds. Actually, the ad hoc authority will sent you a copy of my Fatawa book, and some other useful books. As-salamu `alaykum warahmatullah wabarakatuh!

Grand Mufty of the Kingdom of Saudi Arabia and

Chairman of the Council of Senior Scholars and Departments of Scholarly Research, Ifta', Daw`ah, and Guidance

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Book of Da`if Hadith

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In the Name of Allah, the Most Gracious, the Most Merciful

Praise be to Allah, and may Allah's peace and blessings be upon

the Messenger of Allah.

This is a treatise prepared independently by His Eminence Shaykh `Abdul-`Aziz ibn `Abdullah ibn Baz (may Allah be merciful with him) entitled:

The Precious Jewel in clarifying

some Mawdu` and Da`if Hadith

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In the Name of Allah, praise be to Allah who honored us by Islam, made it the most perfect of religions, and preserved his Noble Book. He (Glorified and Exalted be He) says, (Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption).) He provided great scholars for it, who keep it safe from the distortion of extremists, the interpretation of the ignorant and the falsity of the transgressors. He also preserved the Sunnah (whatever is reported from the Prophet) with the efforts of the people of knowledge, Iman (Faith), honesty and perfection; they clarified Sahih (authentic), Da`if (weak) and Hasan (Good) Hadith. They became eminent in this field and studied the history of transmitters in order to distinguish the trustworthy, honest ones who are characterized by good memory, honesty, and good knowledge of Riwayah (the study of the text

of a Hadith and how to apply it) and Dirayah (the study of the principles to verify whether a Hadith is acceptable in terms of text and chain of narrators), from the liars, those who do not have mindful and accurate memory or make grave mistakes. They clarified all this out of sincere advice to the Ummah (nation) and fulfillment of their role in clarification. May Allah be pleased with them all! May Allah reward them for their blessed efforts and great Jihad (fighting in the Cause of Allah) with the best of rewards offered to the people of Iman and Ihsan (perfection of Faith)! May Allah make us among their followers and those who follow their guidance by His Favor; He is the Most Generous One.

This is a short thesis about some Mawdu` (fabricated) and Da`if Hadith. I gathered all the information I could, so that I might benefit from it first and benefit others as well. I seek help and guidance from Allah (Exalted be He) in all that pleases Him and benefits His Slaves. He is the Most Generous One.

I decided to collect the Da`if and Mawdu` Hadith that I could find and put them in alphabetical order, just like dictionaries, follow the system of scholars in this concern and making it easy for the people to find the Hadith.

This is the purpose of Shari`ah (Islamic law). There is neither might nor power except with Allah.

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88- The best and the worst of people in the sight of Allah on the Day of Judgment

1- (The best of people in the sight of Allah on the Day of Judgment is the just ruler and the worst of people in the sight of Allah on the Day of Judgment is the unjust ruler.) (Related by Al-Tabarany in Al-Awsat on the authority of Ibn Lahi`ah and mentioned by Al-Mundhry in Al-Targhib)

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Ibn Lahi`ah is a weak narrator. Undoubtedly, the just ruler is one of the best people, for his justice brings about great benefits and many interests for Muslims and others.

It is also undoubtedly true that an unjust ruler is of the worst of people, since his injustice and oppression greatly harms the Muslims.

It is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (may peace be upon him) said: (There are seven people whom Allah would give protection with His Shade on the Day when there would be no shade but His (i.e. on the Day of Judgment, and they are)...) First, he mentioned the just ruler.

In the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim), it was narrated on the authority of Ma`qil ibn Yasar (may Allah be pleased with him) that he heard the Messenger (peace be upon him) saying: (There is no person whom Allah has placed in charge of others, who dies whilst he is insincere towards his people but Allah will forbid him Jannah (Paradise).)

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In the Sahih Book of Muslim,

on the authority of `Aishah (may Allah be pleased with her) that she said that the Messenger of Allah (peace be upon him) said: (O Allah, who (happens to) acquire some kind of control over the affairs of my Ummah (nation based on one creed) and is kind to them, be kind to him, and who (happens to) acquire some kind of control over the affairs of my Ummah and is harsh with them, be harsh with him.) In the light of these Sahih Hadith, we come to know that a just ruler is one of the best people and an unjust insincere ruler is one of the evil people.

Likewise, this ruling is equally applied to anyone who takes charge of the affairs of the Ummah, being a ruler, minister or even employee. So everyone should beware of this, advise each other and carry out their tasks.

May Allah grant us success!

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The report: Let them be in the rear (lines) as Allah so wills

2- The report referring to women stating: Let them be in the rear (lines) as Allah so wills.

The author of "Kashf Al-Khafa'" (vol.1, p. 67) quoted the author of "Al-Maqasid [Al-Maqasid Al-Hasanah by Imam Al-Sakhawy]" and Imam Al-Zarkashy who judged it as Mawquf (words or deeds narrated from a Companion of the Prophet that are not attributed to the Prophet) on Ibn Mas`ud as related by `Abdul-Razzaq and Al-Tabarany from the narration of `Abdul-Razzaq and it is not Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration). For the complete critics, refer to "Kashf Al-Khafa'". There is also another supporting report testifying to this Hadith reported by Imam Muslim in his Sahih (authentic book of Hadith) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ("The best of men's rows (in prayers) is the first row and the worst of which is the last; and the best of women's rows is the last and the worst of which is the first.")

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90- Degree the authenticity of: "The best food in this worldly life and in the Hereafter is meat"

3- Hadith: (The best food in this worldly life and in the Hereafter is meat)

is either Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) or Mawdu` (fabricated). Al-`Agluny mentioned it in his book entitled "Kashf Al-Khafa'," p.154, vol.1,

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and commented that it was related by Abu Nu`aym and Al-`Aqily from `Amr Al-Saksaky on the authority of Rabi`ah ibn Ka`b who attributed it to the Prophet (peace be upon him). He added, "This person named `Amr is very weak in narration." Al-`Aqily said, "This Hadith is not known by any one but this man, and it is absolutely inauthentic."

Al-`Agluny mentioned another way to this Hadith in his book "Kashf Al-Khafa'" and said that Ibn Al-Juziy placed this Hadith among those that are fabricated. You may refer to this book if you wish. May Allah grant us success!

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91- The report:

(Forgive the slips of noble people.)

Q4 : Does your judge the following report as authentic: (Forgive the slips of noble people) **?**

A: As for this report where the Prophet (peace be upon him) says: (Forgive the slips of noble people,) it is a good Hadith narrated by Imam Ahmad, Abu Dawud, An-Nasa'y, and Al-Bayhaqy from the Hadith of `A'ishah (may Allah be pleased with her). Its text as related from the Prophet (peace be upon him) reads: (Forgive the slips of noble people unless it be one of the prescribed penalties.)

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Hadith about the virtue of `Aly,

Salman, Abu Dhar, and Al-Miqdad

5- Hadith: (Verily, Allah loves four out of my Sahabah (Companions of the Prophet): `Aly, Salman, Abu Dhar, and Al-Miqdad ibn Al-Aswad Al-Kindy) was related by Imam Ahmad in Musnad (Hadith compilation), vol. 5, p. 351-356, and by Imam Al-Tirmidhy in the fourth volume of the Indian impression with the explanation of Al-Mubarakfury on page 327, and said, "It is a Hassan Gharib Hadith (a good Hadith that is strange to come from this chain of narration) that is only known from Sharik," referring to Sharik Al-Qady. It was also related by Ibn Majah in vol.1, p. 66 and by Al-Hakim in vol. 3, p.130. They all related it from the way of Sharik Al-Qady on the authority of Abu Rabi`ah Al-Iyady on the authority of Ibn Buraydah on the authority of his father from the Prophet (peace be upon him). They all related it on what was reported (indirectly) on the authority of Sharik on the authority of Abu Rabi`ah except for Ahmad in one of his narrations, where Sharik stated that Abu Rabi`ah mentioned this Hadith directly to him. Yet, its Sanad (chain of narrators) is Da`if (weak) because it includes the mentioned Abu Rabi`ah. He alone narrated it and he reported Hadith Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith). It was related by Abu Hatim Al-Razy and ranked as Sahih (authentic) by Al-Hakim

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who claimed that its Sanad accords with the conditions stipulated by Muslim. This was condemned by Al-Dhahaby who said: Muslim did not relate on the authority of Abu Rabi`ah.

Many a time Al-Hakim (may Allah be merciful with him) ranked as Sahih Hadiths which were Da`if and Maudu` (fabricated). Thus, one should not be tempted due to his ranking Hadiths as Sahih. It is strange that Al-Hafizh Ibn Hajar considered this a Hasan Hadith (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish) in the biography of Al-Miqdad. Yet, this Hadith is not Hasan. Its Sanad is Da`if because it was narrated by Abu Rabi`ah alone whose Matn (text of a Hadith) is rejected. Had this Hadith been Sahih, it would not have been unknown to the memorizers of Hadith who were companions of Buraydah. Supposing it to be Sahih, it has no concept because Allah (Glorified and Exalted be He) loves all the Sahabah (may Allah be pleased with them) of His Prophet (peace be upon him) and loves all believers, males and females, from among mankind and jinn (creatures created from fire). Allah (Glorified and Exalted be He) says: (Surely Allâh loves Al-Mattaqûn (the pious - See V.2:2).) And: (And Allâh loves As-Sâbirûn (the patient).) And: (Truly, Allâh loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers).) And: (Allâh has promised the believers, men and women, Gardens under which rivers flow to dwell therein forever) And:

﴾Verily, the Muslims (those who submit to Allâh in Islâm) men and women, the believers men and women (who believe in Islâmic Monotheism)﴿ until His saying: ﴾and the men and the women who remember Allâh much with their hearts and tongues — Allâh has prepared for them forgiveness and a great reward (i.e. Paradise).﴿ There are many Ayahs (Qur'anic verses) stressing this meaning.

Notice: Al-Hafizh Al-Dhahaby reported what Abu Hatim mentioned regarding Abu Rabi`ah in his book "Al-Mizan" in the biography of `Umar ibn Rabi`ah in p. 257, vol. 2.

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93- Time to offer Salah when hearing the Iqamah

6- Al-Bayhaqy related in his book "Al-Sunan" from the way of Al-Hajjaj ibn Farruj Al-Wasity on the authority of Al-`Awwam ibn Hawshab that `Abdullah ibn Abu Awfa (may Allah be pleased with him) said: Once Bilal said: "The time of Salah (Prayer) has come," the Prophet (peace be upon him) would stand up and recite Takbir (saying: "Allahu Akbar [Allah is the Greatest]"). Yet, he ranked it as Ma`lul (a Hadith that appears to be sound, but thorough research reveals a disparaging factor in the chain of narrators or the text) because it Sanad (chain of narrators) includes Al-Hajjaj. He also stated that Ibn Ma`in ranked it as Da`if (weak). It was reported by the author of the book "Al-Mizan" (i.e., Al-Hafizh Al-Dhahaby - may Allah be merciful with him) from the way of Al-Hajjaj. He stated that Ibn Ma`in and Al-Nasa'iy ranked it as Da`if.

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I opine that there is another defect in the mentioned Sanad i.e. the discontinuity between Al-`Awwam and `Abdullah ibn Abu Awfa because Al-`Awwam did not hear either from him or from any other Companion (may Allah be pleased with them). This can be known from the book "Tah-dhib Al-Tah-dhib" and other books.

Consequently, this Hadith is to be judged as Da`if for two reasons: The discontinuity and weakness of Al-Hajjaj. Many Fuqaha' (Muslim jurists) mentioned this Hadith at the beginning of the chapter entitled "The Description of Salah" as proof substantiating the desirability of Al-Ma'mum (person being led by an Imam in Prayer) standing up when the Mu'adhin (caller to Prayer) says: "The time of Salah has come." Yet, many of them did not attribute it to any one and it cannot stand as a proof because it is Da`if.

Accordingly, it is to be known that there is no fixed time for Al-Ma'mum to stand up to offer Salah once the Mu'adhin begins to pronounce the Iqamah (call to start the Prayer). They have the choice to stand up either at the beginning of the Iqamah, during it, or after it has been pronounced. This is the opinion of most of the scholars. Regarding saying Takbir, he (peace be upon him) used to say Takbirat-ul-Ihram (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer) only after the Iqamah would finish and after commanding the people to make the rows straight and to close the gaps in them as stated by many Sahih (authentic) Hadiths reported from the Prophet (peace be upon him). This clearly proves the nullification and inauthenticity of this Hadith. May Allah grant us success!

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The Hadith: If you have done many sins, give thirsty people water to drink.

7- The Hadith, (If you have done many misdeeds, give thirsty people water to drink. If you do so, your misdeeds will fade away.) It is related by Abu Bakr Al-Khatib Al-Baghdady on the authority of Ishaq ibn Muhammad Al-Tammar who is judged by Al-Khatib as 'acceptable narrator, from Hibatullah. Al-Dhahaby (may Allah confer mercy upon him) said in his book "Al-Mizan" (vol. 4, p. 239): "Hibatullah is is the son of Musa Al-Muzany Al-Mawsily, whose nickname is Ibn Qatil and he is unknown and unacknowledged narrator."

I maintain that the Hadith is weak because of this Isnad (chain of narration). However, there are other Hadiths that state the merits of offering water to people and that it is among the favored and good deeds. May Allah grant us success!

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95- The Hadith: (Your love of a thing causes blindness and deafness [make you unable to identify the evident defects or listen to the fair critics].)

8- The Hadith: (Your love of a thing causes blindness and deafness.) is not authentically reported from the Prophet (peace be upon him). Al-Hafizh Ibn Kathir (may Allah be merciful with him) commented on Allah's (Exalted be He) saying: (And their hearts absorbed (the worship of) the calf because of their disbelief.) citing Al-Imam Ahmad as reporting from `Isam ibn Khalid, who narrated on the authority of Abu Bakr ibn `Abdullah ibn

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Abu Maryam Al-Ghassany from Khalid ibn Muhammad Al-Thaqafy from Bilal ibn Abu Al-Darda' from Al-Darda' from the Prophet (peace be upon him) that (Your love of a thing causes blindness and deafness.) (Related by Abu Dawud from Haywah ibn Shurayh from Baqiyyah from Abu Bakr ibn `Abdullah ibn Abu Maryam) End of Quote.

This Hadith is Da`if (weak) because its chain of narrators includes Abu Bakr ibn `Abdullah ibn Abu Maryam, who is too weak to be reliable. However, its meaning is true. We implore Allah to grant us safety.

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96- The Hadith concerning `Aly's giving his ring in Sadaqah while bowing

9- A Hadith states that the following Ayah (Qur'anic verse): ﴿Verily, your Walî (Protector or Helper) is none other than Allâh, His Messenger, and the believers, - those who perform As-Salât (Iqâmat-as-Salât), and give Zakât, and they are Râki'ûn (those who bow down or submit themselves with obedience to Allâh in prayer).﴾ was revealed in respect of `Aly ibn Abu Talib (may Allah be pleased with him) when he gave his ring in Sadaqah (voluntary charity) during Ruku` (bowing). This Hadith is not Sahih (authentic). It was mentioned by Al-Hafizh Ibn Kathir in the Tafsir (explanation/exegesis of the meanings of the Qur'an). It was also ranked as Da`if (weak) due to a weakness in its Sanad (chain of narrators) and because some of the narrators are anonymous. He also added that none of the scholars, as far as he knew, ever mentioned the merit of giving Sadaqah during

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Ruku`. End quote

Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) mentioned in "Al-Minhaj", vol. 1, p. 165, the edition that was scrutinized by Prof. Muhammad Rashad Salim that the cited Hadith is Mawdu`(fabricated). Based on this, it should be known that His Saying (Exalted be He): ﴿and they are Râki'ûn (those who bow down or submit themselves with obedience to Allâh in prayer).﴾ means when they are submissive, humbling themselves before Allah (Exalted be He). This is because Ruku` and Sujud (prostration) denote the utmost state of submissiveness and servility. Thus, a Mu'min (believer) should give Sadaqah when they are observing servitude to Allah (Exalted be He) with no pride, conceit, hypocrisy or showiness.

May Allah grant us success!

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97- Hadith referring to the burial of Prophet `Isa

with Prophet Muhammad

after the former's descent at the end of time

10- Hadiths narrated about the death and burial of Prophet `Isa (Jesus), son of Maryam (Mary), in the grave of Prophet Muhammad (peace be upon him) after the former's descent at the end of time are all Da`if (weak). Similarly, the report - which was related by Al-Tirmidhy on the authority of `Abdullah ibn Salam - that Tawrah (Torah) states that `Isa will be buried beside the Prophet (peace be upon him) is Da`if. Refer to

Tuhfat Al-Ahwazy, vol. 10, p.81, Egyptian impression.

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98- Degree of authenticity of the Hadith: (Punishment for abandoning Salah is fifteen punishments...) **11-**

The Hadith: (Punishment for abandoning Salah (Prayer) is fifteen punishments...) is a false Hadith attributed deceitfully to the Prophet (peace be upon him) according to Hafizhs (scholars who are well-versed in Hadith and its sciences - may Allah be merciful with them), such as Al-Hafiz Al-Dhahaby in his book entitled "Al-Mizan", Al-Hafizh Ibn Hajar and other scholars. Ibn Hajar said in the book entitled "Lisan Al-Mizan" under the biography of Muhammad ibn `Ali ibn Al-`Abbas Al-Baghdady Al-`Attar that he referred to Abu Bakr ibn Ziyad Al-Naisabury a false Hadith concerning those who abandon Salah.

Also, Muhammad ibn `Aly Al-Mawaziny, the Shaykh of Abu Al-Nursy, narrated this Hadith on the authority of this Muhammad Al-`Attar. The latter maintained that Ibn Ziyad reported this Hadith on the authority of Al-Rabi` on the authority of Al-Shafi`y on the authority of Malik on the authority of Summy on the authority of Abu Salih on the authority of Abu Hurayrah (may Allah be pleased with him) attributing it to the Prophet (peace be upon him) as saying: (The one who neglects Salah will receive fifteen punishments from Allah.) This Hadith is clearly null; it is among the Hadiths fabricated by Sufi orders.

How could a true believer indulge in circulating a fabricated Hadith?

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It was authentically reported that Allah's Messenger (peace be upon him) said: (Whoever relates a Hadith which he deems false is one of the liars.) (Related by Muslim in his Sahih (authentic) Book of Hadith) On the other hand, there are many Ayahs (Qur'anic verses) and authentic Hadiths on the importance of Salah and the punishment of those who abandon it that are sufficient in this regard. For example, Allah (Exalted be He) says: (Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.) He (Exalted be He) says concerning the dwellers of the Fire: ("What has caused you to enter Hell?") (They will say: "We were not of those who used to offer the Salât (prayers),)

Allah (Glorified be He) states in the aforementioned Ayah that among the attributes of the people that caused them to enter the Fire is abandoning Salah. Also, Allah (Exalted be He) says: (So woe unto those performers of Salât (prayers) (hypocrites),) (Those who delay their Salât (prayer from their stated fixed times).) (Those who do good deeds only to be seen (of men),) (And prevent Al-Mâ'ûn (small kindnesses like salt, sugar, water).)

The Prophet (peace be upon him) said: (Islam was based on five pillars: Testimony that there is no deity but Allah and that Muhammad is the Messenger of Allah; performing Salah, giving Zakah (obligatory charity), observing Sawm (Fast) in Ramadan, and performing Hajj (pilgrimage).)

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He (peace be upon him) also said: (That which differentiates us from them (i.e. disbelievers and

hypocrites) is our performance of Salah. Whoever abandons it becomes a Kafir (disbeliever).) The Ayahs and authentic Hadiths on this matter are many and known.

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99- Degree of authenticity of: (When you supplicate to Allah, implore Him by virtue of my status)

The Hadith **concerning Tawassul (supplicating to Allah by virtue of the status of the Prophet)** is Hadith Mawdu` (fabricated Hadith). Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) said in Majmu` Al-Fatawa, vol. 1, p. 319: Some ignorant people narrated that the Prophet (peace be upon him) said: (When you supplicate to Allah, implore Him by virtue of my status, for it is very great in the Sight of Allah.)

This Hadith is a lie and is not mentioned in any of the Muslims' books on which the scholars of Hadith rely or by any of the scholars of Hadith.

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100- Hadith: O `Aly, on the Isra'

when I was taken to the Heavens, I saw women from my Ummah in painful torment

13- It is narrated on the authority of `Aly (may Allah be pleased with him) that he said: ("Fatimah and I entered upon the Messenger of Allah (peace be upon him) and found him crying. I said, 'O Messenger of Allah! May my father and mother be sacrificed for you! What has made you cry?' He (peace be upon him) said, 'O 'Aly! On the Isra' (Night Journey) when I was taken to the Heavens, I saw women from my Ummah (nation based on one creed) in painful torment and I hated their condition due to what I saw of the severity of their punishment. I saw a woman hung by her hair and her brain was boiling. I saw a woman hung by her tongue and scalding water was being poured down her throat. I saw a woman hung by her breasts. I saw a woman eating her own flesh and the Fire was burning under her. I saw a woman who was bound hand and foot and was being assailed by serpents and scorpions. I saw a blind and deaf woman in a coffin of fire, whose brain was coming out of her thighs and body while being torn by gangrene and leprosy. I saw a woman hung by her feet in the Fire and another cutting off her flesh from her front and her back with scissors of fire. I saw a woman whose face and hands were burning while she was eating her own entrails. I saw a woman with a pig's head

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and a donkey's body being tormented in thousands of forms of punishment. I saw a woman in the form of a dog with fire entering from her buttocks and coming out of her mouth, and the angels were beating her head and her body with maces of fire. Fatimah (may Allah be pleased with her) exclaimed, 'My beloved and source of delight! Tell me what they had done, so Allah inflicts them with such torments.' The Prophet (peace be upon him) replied, 'My daughter! The woman hung by hair did not cover it from men. The one hung by her tongue used to hurt her husband with it. The one hung by her breasts used to refuse her husband in bed. The one hung by her feet used to go out of her home without her husband's consent. The one eating her own flesh used to dress herself up for people (who had no right to see her. Trans). The woman bound hand and foot who was assailed by serpents and scorpions did not perform ablution often, wore dirty clothes, did not perform Ghusl (ritual bath) following Janabah (major ritual impurity related to sexual discharge) and menstruation, and was not clean. She made light of Salah (Prayer). The one who was blind, deaf and dumb, conceived children through Zina (premarital sexual intercourse and/or adultery) and made her husband support them. The one whose flesh was being cut off with the fiery scissors showed herself to incite men to desire her. The woman, who was burning and ate her own entrails, was a pander. The one with a pig's head and donkey's body was a slanderer and a liar.

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The one in the form of a dog with fire going in her buttocks and coming out of her mouth was because she was a singer and public mourner.'} Then, the Messenger of Allah (peace be upon him) said, {'Woe to the woman that angers her husband and blessed is she who pleases him.'} End of quote.

This report is falsely ascribed to the Messenger of Allah (peace be upon him) and the Matn (text of the Hadith) is Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith). After careful searching, we found that this report is ascribed by some people to the book of Bihar Al-Anwar. Having reviewed Idah Al-Maknun and Dhayl Kitab Kashf Al-Zunun, we found the book in question written by some Shiites, namely, Muhammad ibn Baqir ibn Muhammad Al-Taqy, who died in 1111 A.H. This report is mentioned in Bihar Al-Anwar, part. 18, p. 351. Some reliable scholars who are acquainted with the books of Shiites that this book, namely, Bihar Al-Anwar is replete with fabricated reports. May Allah grant us success!

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101- Hadith: "O Asma'! Once a girl reaches puberty,

she has to cover all her body except that

...

14- The Hadith that permits women to show their faces and the palms of their hands in front of their non-Mahrams (not spouses or unmarriageable relatives) is very weak and is not authentically reported from the Prophet (peace be upon him). It is reported by Abu Dawud in his Sunan (Hadith compilations classified by jurisprudential themes). He said: Ya`qub ibn Ka`b Al-Antaky and Mu'ammal ibn Al-Fadl Al-Harranay related to us from Al-Walid from Sa`id ibn Bashir from Qatadah from Khalid ibn Durayk on the authority of `Aishah (may Allah be pleased with her) that Asma' bint Abu Bakr entered a place where the Prophet was sitting while wearing a transparent dress. The Prophet (peace be upon him) thus, turned away from her and said: "O Asma'! Once a girl reaches puberty, she has to cover all her body except this and this." He (peace be upon him) pointed to his face and two palms of hands.

According to Abu Dawud, the foregoing is a Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration). The same is mentioned by Abu Hatim Al-Razy. I said: This Hadith is very weak and is not reliable as a valid proof because of the interruption of transmission between Khalid and `Aishah. This is what Abu Dawud and Abu Hatim meant by describing the Hadith as Mursal i.e. interrupted. The concerned Hadith may not be used as a proof because of the weakness of Sa`id ibn Bashir and the Tadlis (misrepresentation resulting from a Hadith narrator who provides misleading information about his shaykh or the chain of narration) of Qatadah who used the formula of transmission "`An i.e. from", which is a sign of Tadlis.

Thus, it is clear that the Hadith in question with the Sanad referred to above is extremely weak, for the three reasons mentioned above. Had such Hadith been considered Sahih, it would have been regarded as

being said before the revelation of the Ayah (Qur'anic verse) on Hijab (veil). Another reason for the weakness of the concerned Hadith is the abomination of its Matn (text of a Hadith) for it can not be imagined that Asma' (may Allah be pleased with her), who was a pious and righteous woman, would enter a place where the Prophet (peace be upon him) was sitting while wearing transparent clothes that did not cover her `Awrah (private parts of the body that must be covered in public). May Allah grant us success!

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102- The Hadith on woman's withdrawing from the blind man

15-

The Hadith on woman's withdrawing from the blind man is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) and Shadh (a Hadith narrated by a trustworthy narrator, not in line with the narration of other trustworthy narrators in terms of wording, chain of narrators, or both). This Hadith is related by Abu Dawud and Al-Tirmidhy from Al-Zuhry on the authority of Nabhan; the Mawla (freed slave) of Um Salamah who told him that while she and Maymunah were (in the company of the Prophet (peace be upon him) when Ibn Um Maktum came in. As this happened after we had been commanded to wear Hijab (veil), the Messenger of Allah (peace be upon him) said (to us): "Withdraw from him!" I said: 'O Messenger of Allah, is he not blind and can neither know nor distinguish us?' The Messenger of Allah (peace be upon him) said: 'Are you both then blind? Do you not see him?') Al-Tirmidhy commented: "This is an authentic and Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). I said: The judgment of Al-Tirmidhy that the Hadith in question is Sahih (authentic) and Hasan (good) is debatable. This is because Nabhan is not renowned for his Hifzh (good memorization) and `Adalah (uprightness) even though he is regarded as Thiqah (trustworthy) narrator by Ibn Hibban

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as mentioned in the book Tahdhib Al-Tahdhib.

In conclusion, the correct view is that this Hadith is Da`if and Shadh, for it contradicts the Sahih Hadith, which implies that women withdrawing from blind men is not Wajib (obligatory). Some examples of these are the Hadith which is narrated from Fatimah bint Qays as related by Muslim in his Sahih Book of Hadith and the Hadith which reads: (Seeking permission to enter (somebody's house) has been prescribed in order to restrain the eyes (from looking at something we are not supposed to look at).) (Agreed upon by Al-Bukhari and Muslim). And Allah knows best.

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103- Degree of authenticity of: (I am the city of knowledge and `Aly is its door)

16- Hadith: (I am the city of knowledge and `Aly is its door.) In his book entitled Kashf-ul-Khafa', Al-`Ajluny said: "This Hadith is Mudtarib (a Hadith with disagreement over a transmitter or the text)." The same was said by Al-Daraqutny in his book entitled Al-`Ilal. Moreover, Al-Tirmidhy mentioned that the concerned Hadith is Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith) while Al-Bukhari commented: "This Hadith has no Sahih (authentic) Sanad (chain of narrators)." In addition, Al-Khatib Al-Baghdady conveyed from Yahya ibn Ma`in that the latter said: "This Hadith is a lie that has no basis."

The weakness of the Hadith in question has been declared in different ways by many scholars such as Ibn Al-Juzy who named it as a Hadith Mawdu` (fabricated Hadith) in his book Al-Mawdu`at. The same was stated by Al-Dhahaby and some other scholars. Abu Zur`ah commented on it saying: "This Hadith exposed many people." Abu Hatim and Yahya ibn Sa`id said: "This Hadith has no valid source." Ibn Daqiq Al-`Id said: "Scholars did not declare this Hadith as Sahih." On the other hand, Al-Daylamy related a Hadith with no Sanad and declared it as Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) on the authority of Ibn Mas`ud: "I am the city of knowledge, Abu Bakr is its basis, `Umar is its walls, `Uthman is its roofs, and `Aly is its door."

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Al-Daylamy also related another Hadith Marfu` on the authority of Anas: "I am the city of knowledge, `Aly is its door, and Mu`awiyah is its circlet." He then said in his same book i.e. Al-Maqasid: "All these narrations are Da`if (weak) and most of their wordings are poor." Al-Najm said: "All these narrations are Da`if and frail." Rather, they are undoubtedly Mawdu`. May Allah grant us success!

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17-

The Hadith on Salat-ul-Tasabih (supererogatory Prayer in which Allah is glorified 75 times in each unit of Prayer) is Mawdu` (fabricated Hadith).

We read about it in Sunan (Hadith compilations classified by jurisprudential themes) of Abu Dawud, vol. 2. p. 29-30, chapter on Salat-ul-Tasabih and in the Book of Hadith of Ibn Majah vol. 1 p. 419:

It was reported by `Abdul-Rahman ibn Bishr ibn Al-Hakam Al-Niysabury who was reported by Musa ibn `Abdul-`Aziz who was reported by Al-Hakam ibn Aban from `Ikrimah on the authority of Ibn `Abbas that the Messenger of Allah (peace be upon him) said to Al-`Abbas ibn `Abdul-Muttalib: O `Abbas my uncle, shall I not give you, shall I not present to you, shall I not donate to you, shall I not produce for you ten things? If you act upon them, Allah will forgive you your sins, first and last, old and new, involuntary and voluntary, small and great, secret and open. These are the ten things: You should offer four Rak`ahs (units of Prayer), reciting in each one Fatihat-ul-Kitab (the Opening of the Book, i.e. Al-Fatihah) and another Surah (Qur'anic chapter). When you finish the recitation of

the first Rak`ah, you should say fifteen times while standing: 'Subhana Allah [Glory be to Allah]', 'Alhamdu lillah [All praise is due to Allah]', 'La ilaha illa Allah [there is no deity but Allah]', and 'Allahu Akbar [Allah is the Greatest]'. Then, you should make Ruku` (bowing) and say it ten times while making Ruku`. Then, you should raise your head after Ruku` and say it ten times. Then you should kneel down in Sujud (prostration) and say it ten times during Sujud. Then, you should raise your head after Sujud and say it ten times. Then, you should make Sujud and say it ten times. Then you should raise your head after Sujud and say it ten times in every Rak`ah. That is, seventy-five times in every Rak`ah. You should do that in four Rak`ahs. If you can observe it once daily, do so; if not, then once weekly; if not, then once a month; if not, then once a year; if not, then once in your lifetime.

This Hadith is mentioned by Ibn Al-Juzy (may Allah be merciful with him) as a Hadith Mawdu`.

It is ranked as Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) by Al-Tirmidhy and Al-`Aqily. In his book Al-Takhlis, Al-Hafizh Ibn Hajar commented on the Hadith in question saying: "It is true that all the Sanads (chains of narrators) of this Hadith are Da`if. Although the narration of Ibn `Abbas is close to fulfilling the conditions of Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish), it is Hadith Shadh (a Hadith narrated by a trustworthy narrator, not in line with the narration of other trustworthy narrators in terms of wording, chain of narrators, or both) as it is not strengthened by any other acknowledged Sanad and because the manner of offering such Salah (Prayer) differs from any other Salah. Moreover, although Musa ibn `Abdul-`Aziz is truthful, it is improbable that he narrated this Hadith alone. This narration is also declared as Da`if by Ibn Taymiyyah and Al-Mazzy while Al-Dhahaby did not comment on it.

The foregoing is conveyed by Ibn `Abdul-Hady in his book on Hadith of rulings. Moreover,

Shaykh Muhiy Al-Din Al-Nawawy said different statements regarding Salat-ul-Tasabih but he commented in his Book, Sharh Al-Muhadhab, saying: Its Hadith is Da`if. I doubt its desirability as it contradicts the renowned manner of Salah. Since no Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) supports it, it is not to be offered."

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105- The Hadith:
How will you be if you were brought a bowl (of food)

...

18- It is related by Jabir ibn `Abdullah (may Allah be pleased with them) that Allah's Messenger (peace be upon him) said: (How will you be if you were brought a bowl (of food) in the morning and another one in the evening? They said: Would that be good for us, Messenger of Allah? The Messenger of Allah (peace be upon him) said: No, you are better today!) (Related by Abu Ya`la and its chain of narrators includes anonymous persons). Refer to Majam` Al-Zawa'id, (vol. 1, p. 267).

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106- The Hadith: (When my Ummah struts around)

19- The Hadith: When my Ummah (nation) struts around ...

It was reported on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: (When my Ummah struts around arrogantly and the Persians and Romans become their servants, they will persecute each other) (Related by Al-Tabarany in Al-Awsat through a sound Sanad (chain of narrators))

Another wording reads: (When my Ummah struts around arrogantly and the Persians and Romans become their servants, the wicked persons will persecute the good people among them!) It is Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). Refer to "Ithaf al-Jama`ah" by Shaykh Hammud ibn `Abdullah Al-Tuwijry who prepared the Takhrij (referencing) of these two wordings along with many others.

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107- Degree of authenticity of: (Insulting my Sahabah is an unforgivable sin)

20- The Hadith: (Insulting my Sahabah (Companions of the Prophet) is an unforgivable sin) cannot be attributed to the Prophet (peace be upon him).

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Shayk-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) in his book entitled Al-Fatawa, vol.3, p.290, said the following after making some statements: Likewise, another group claimed that the person who insults the Sahabah will not be forgiven by Allah even if they performed Tawbah (repentance to Allah). They reported that the Prophet (peace be upon him) said: (Insulting my Sahabah is an unforgivable sin.) This Hadith is fabricated by them as none of the people of knowledge related such a report. Additionally, it opposes the trustworthy books and the Qur'an. Concerning the sinners who did not perform Tawbah, Allah (Glorified and Exalted be He) says: (Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills) and regarding those who did,

He says: (Say: "O 'Ibâdî (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allâh: verily, Allâh forgives all sins. Truly He is Oft-Forgiving, Most Merciful.)

Texts from the Qur'an and Sunnah (whatever is reported from the Prophet) affirm that whoever performs Tawbah, Allah (Exalted be He) will accept their Tawbah.

It is well-known that when the disbelieving enemies who insulted and labeled the Prophet (peace be upon him) as

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a sorcerer, a poet, a mad person and a liar performed Tawbah, Allah (Exalted be He) accepted it. Also, there was a group of disbelievers who insulted and waged war against the Prophet (peace be upon him). When they wanted to embrace Islam, he (peace be upon him) accepted them and they showed great sincerity.

Among them were Abu Sufyan ibn Al-Harith ibn `Abdul-Muttalib, the cousin of the Prophet (peace be upon him), and Abdullah ibn Sa`d ibn Abu Sarah. End of quote

What Shaykh-ul-Islam stated can be supported by the fact that whoever performs Tawbah from Shirk (associating others with Allah in His Divinity or worship) - which is the greatest sin - Allah (Exalted be He) will accept it according to the texts from Qur'an, authentic Hadith and Ijma` (consensus of scholars).

Since insulting the Sahabah is not as critical as Shirk, Tawbah from this act is more likely to be accepted. May Allah grant us success!

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108- Degree of authenticity of: (People are asleep until they are taken aghast by death)

21- It is related that Allah's Messenger (peace be upon him) said: (People are asleep until they are taken aghast by death.) However, this saying is not a Hadith but it is from the words of `Aly ibn Abu Talib (may Allah be pleased with him). It is also said that it is from the speech of Sahl ibn `Abdullah Al-Tustary accroding to Al-`Ajluny in his book entitled "Kashf-ul-Khafa'".

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Degree of authenticity of: "Allah does not accept the Salah of a Musbil"

22- This Hadith was related by Abu Dawud with no. (638), vol. 1, p. 172 and no. (4086), vol. 4, p. 57 from Musa ibn Isma`il from Aban from Yahya from Abu Ja`far from `Ata' on the authority of Abu Hurayrah (may Allah be pleased with him) that he said: (A man was offering Salah (Prayer) while having Isbal (lengthening and trailing clothing below the ankles), Allah's Messenger (peace be upon him) said to him, 'Go and perform Wudu' (ablution).' He performed Wudu' and returned. The Prophet (peace be upon him) told him again, 'Go and perform Wudu'.' He performed Wudu' again and returned. A man asked, 'O Messenger of Allah! Why did you ask him to perform Wudu' (twice), and then you said nothing?' He (peace be upon him) said, 'He was offering Salah while having Isbal and Allah does not accept the Salah of a Musbil (one who lengthens and trails clothing below the ankles).')

Al-Nawawy said in his book Riyad-ul-Salihin: This Hadith is related by Abu Dawud in accordance with the conditions of Muslim.

I say, "This is an error committed by Al-Nawawy (may Allah be merciful with him) for its Sanad (chain of narrators) does not meet the conditions of Muslim; rather it is Da`if (weak) due to two causes:

First, it was reported from Abu Ja`far whose linage is not known and he is graded as unknown.

Second, it was reported from Yahya ibn Abu Kathir from Abu Ja`far who was mentioned previously. Yahya is a Mudallis (a Hadith narrator who provides misleading information about his shaykh or the chain of narration) and if a Mudallis did not declare that he heard the Hadith from the former narrator, his Hadiths are not valid as proof unless they are reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim).

Moreover, if it was Sahih (authentic), it would imply more warning and threatening so that the person is careful about Isbal. However, if a person offers Salah while having Isbal, his Salah is valid for the Prophet (peace be upon him) did not order the man to repeat the Salah but only ordered him to repeat the Wudu'. Besides, the negation of acceptance of Salah does not require the invalidity of Salah for the Prophet (peace be upon him) said: (Whoever visits a diviner and asks him about anything, their Salah extending to forty nights will not be accepted.) (Related by Muslim in his Sahih)

Also, Al-Nawawy related the Ijma` (consensus of scholars) that the person meant by the Hadith is not required to repeat Salah but he is to lose the reward and that the aim of the Hadith is reproof

and warning. There are similar Hadiths that have the same meaning. Also, just because the Salah of the Musbil in the Hadith is not accepted, it does not mean that it is invalid because the Messenger (peace be upon him) did not order him to repeat Salah. Also in the Hadith reported on the authority of Ibn Mas`ud, the Prophet (peace be upon him) did not order him to repeat Salah.

This clarifies that by ordering that person to repeat Wudu`, the Prophet (peace be upon him) aimed at

rebuking and warning him and also because Wudu' might lighten his sin. All of this, however, is in consideration of the authenticity of the aforementioned Hadith.

Further evidence on the fact that the negation of acceptance of Salah does not necessitate its invalidity is the saying of the Prophet (peace be upon him): ﴾Allah does not accept the Salah of any of you if they invalidate their Wudu' until they perform Wudu' (anew).﴿ (Agreed upon by Al-Bukhari and Muslim)

The referred to Hadith of Ibn Mas`ud was related by Abu Dawud with no. (637), vol. 1, p. 172, with a Sahih Sanad on the authority of Ibn Mas`ud (may Allah be pleased with him) who said that he heard Allah's Messenger (peace be upon him) saying: ﴾He who makes Isbal during Salah out of pride, Allah has nothing to do with pardoning him and protecting him from the Fire.﴿ Abu Dawud (may Allah be merciful with him) said that this Hadith was related by a group attributing it to Ibn Mas`ud.

The last Hadith, according to those scholars, is regarded as Mawquf Hadith (words or deeds narrated from a Companion of the Prophet that are not attributed to the Prophet) but it would take the ruling of Hadith Marfu` (a Hadith narrated from the Prophet with a connected or disconnected chain of narration) for this is not to be said by way of opinion as it is known from scholars of Usul-ul-Fiqh (principles of Islamic jurisprudence) and Mustalah Al-Hadith (Hadith terminology). May Allah grant us success!

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110- Degree of authenticity of:

The myriad of martyrs among my Ummah are those who shall die in their beds

...

23- There is a Hadith that reads: (The myriad of martyrs among my Ummah (nation based on one creed) are those who shall die in their beds. For many a man is to be killed on the front lines but only Allah knows his (evil) intention.) It was related by Imam Ahmad (may Allah be merciful with him) in his Musnad (Hadith compilation), vol. (1) p. (367), on the authority of `Abdullah ibn Lahi`ah. However, it was ranked as Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) since the narrator (i.e., `Abdullah) suffered from a weak memory.

The Sanad (chain of narrators) also included Abu Muhammad, the first narrator of the cited Hadith, who did not declare hearing it from the Prophet (peace be upon him). Accordingly, this brings forward a probability that this Hadith is Mursal (a Hadith with no Companion of the Prophet in the chain of narration). As understood, a Mursal Hadith cannot be quoted as evidence unless there are other corroborating reports showing its authenticity or goodness, if it is not proven that Abu Muhammad really heard it from the Prophet (peace be upon him). In the Sanad, it was mentioned that Abu Muhammad was one of the companions of Ibn Mas`ud. May Allah grant us success!

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111- The Hadith:

Be keen to have dinner even if by eating a handful of bad dates...

24- As for the Hadith: (Be keen to have dinner even if by eating a handful of bad dates, for leaving dinner hastens the appearance of the signs of old age.) (Related by Al-Tirmidhy (may Allah be merciful with him) in his Jami` (Book of Hadith compilation) He said: Yahya ibn Musa related to us from Muhammad ibn Ya`la Al-Kufy from `Anbasah ibn `Abdul-Rahman Al-Qurashy from `Abdul-Malik ibn `Ilaq on the authority of Anas ibn Malik that the Messenger of Allah (peace be upon him) said: " ..." and he mentioned the above Hadith. Then he (may Allah be merciful with him) said: "This is Hadith Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith) which has not been narrated except through this Sanad (chain of narrators) and `Anbasah is a weak narrator and Abdul-Malik ibn `Ilaq is unknown narrator." End of quote.

In Al-Taqrib, Al-Hafizh said: "Muhammad ibn Ya`la Al-Sulamy Abu Layla Al-Kufy, whose nickname is Zunbur, is graded as weak of the nine generation of Tabaqat-ul-Ruwah (a classification of Hadith narrators in groups based on age, contemporariness, and receiving Hadith from a specific shaykh.)"

Al-Hafizh also said that `Anbasah ibn `Abdul-Rahman is Matruk (a narrator whose Hadith transmission was discarded due to unreliability) whom Abu Hatim accused of fabricating Hadith and he belongs to the eighth generation of Tabaqat-ul-Ruwah. Al-Hafizh said also that `Abdul-Malik ibn `Ilaq is unknown narrator of the fifth generation of Tabaqat-ul-Ruwah.

Thus, it becomes very clear that this Sanad renders the Hadith very Da`if and it may be Hadith Mawdu` (fabricated Hadith) due to `Anbasah.

As for the shaykh of Imam Al-Tirmidhy, he is Yahya ibn Musa, who is a Thiqah (trustworthy) and well-known narrator whose narrations are cited by Al-Bukhary, Abu Dawud, Al-Tirmidhy and Al-Nasa'y as mentioned in Al-Taqrib. Al-`Ajluny said in Kashf Al-Khafa', after attributing the Hadith to Al-Tirmidhy and mentioning that its Sanad includes weak and unknown narrators, "It is narrated by Abu Na`ym on the authority of Anas with this wording: ('Do not neglect to have dinner at night, even if by eating a handful of poor dates for doing so causes old age to come soon.') It is also reported by Ibn Majah on the authority of Jabir as Hadith Marfu` (a Hadith narrated from the Prophet (peace be upon him) with a connected or disconnected chain of narration) with this wording: (Do not ignore eating dinner even if by eating a handful of dates for ignoring it causes old age to come soon.) It is reported in Al-La'ali' as attributed to Ibn Majah on the authority of Jabir with this wording: (Do not ignore dinner even if by eating a handful of dates for ignoring it makes one grow aged.")

He said that its Sanad includes Ibrahim ibn `Abdul-Salam who is weak and Hadith plagiarist (falsely

attributes the relation of the Hadith to himself). He said in Al-Maqasid that Al-San`any judged him so.

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112- Degree of authenticity of:

Seek knowledge even if you have to go as far as China

25- The Hadith: (Seek knowledge even if you have to go as far as China) is judged as Da`if (weak) by the majority of scholars who are specialized in the science of Hadith. Shaykh Isma`il ibn

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Muhammad Al-`Ajluny (may Allah be merciful with him) in his book, Kashf-ul-Khafa' wa Muzil Al-Ilbas `amma Ishtuhira men Ahadith `ala Alsinat Al-Nas, elaborated on this Hadith and attributed it to Al-Bayhaqy, Al-Khatib, Al-Baghdady, Ibn Abdul-Bar, Daylamy and others who related it on the authority of Anas (may Allah be pleased with him). Assuring that this Hadith is Da`if, he cited the opinion of Al-Hafizh Ibn Hibban, the author of Sahih, that it is false and cited that of Ibn Al-Jawzy who stated that it is Mawdu` (fabricated). He also quoted Al-Mazzy's comment that the Hadith has many chains of narrators which raise it up to the level of a Hadith Hasan (good Hadith), and quoted Al-Dhahaby's opinion that it was related through many weak chains of narrators, but some of them are valid.

It becomes evident for the knowledge seeker that this Hadith is classified as Da`if according to Jumhur (dominant majority of scholars) and is judged by Ibn Hibban as false and by Ibn Al-Jawzy as Mawdu`.

As for Al-Hafizh Al-Mazzy's statement that the Hadith has many chains of narrators which raise it up to the level of a Hadith Hasan, it is not accurate in this context. The diversity of the chains of narrators which include liars, people accused of being fabricators and so on, cannot raise it up to the level of a Hadith Hasan.

Moreover, Al-Hafizh Al-Dhahaby's statement that some of its chains of narrators are valid requires him to name the valid narrators so that we can judge them. In this context, Jarh (criticism of Hadith narrators) and ranking a Hadith as Da`if should take precedence over Ta`dil (validating the uprightness of Hadith narrators)

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and ranking it as Sahih (authentic) until its all narrators are proved to have an upright character and retentive memory. As scholars specialized in the science of Hadith remarked, the Hadith should also have a continuous Sanad (chain of narrators), be free of Shudhudh (being not in line with the narration of trustworthy narrators in terms of wording, chain of narrators, or both) and have a percussive cause to rank it as Sahih. The Hadith cannot stand as evidence on the virtue of China and its people. The report (Seek knowledge even if you have to go as far as China) - if it is Sahih - implies urging people to seek knowledge even if it requires them to go a far distance. Seeking knowledge is one of the most important obligations as it has good consequences in this worldly life and the Hereafter for those who fulfill it. The Hadith does not mean China in particular.

Since China is far away from Arabia, it was taken as an example by the Prophet (peace be upon him)

to explain the idea - if the report is Sahih. It is very clear for anyone who can contemplate the context. May Allah grant us success!

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113- Degree of authenticity of: "If my Ummah bears fifteen traits, tribulation will befall it"

26- In his book Al-Jami`, Kitab Al-Fitan (Book on Tribulations), Al-Tirmidhy related on the authority of `Aly ibn Abu Talib (may Allah be pleased with him): Salih ibn `Abdullah Al-Tirmidhy reported from Al-Faraj ibn Fadalah Abu Fadlah Al-Shamy from Yahya ibn Sa`id from

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Muhammad ibn `Umar ibn `Aly on the authority of `Aly ibn Abu Talib (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ❨ If my Ummah (nation based on one creed) bears fifteen traits, tribulation will befall it. He was asked, 'O Messenger of Allah! What are they?' He (peace be upon him) replied, 'When any gain is shared out only among the rich, with no benefit to the poor; when a trust becomes a means of making a profit; when paying Zakah (obligatory charity) becomes a burden; when a man obeys his wife, disobeys his mother, and treats his friend kindly whilst shunning his father; when voices are raised in Masjids (mosques); when the leader of a people is the worst of them; when people treat a man with respect because they fear some evil he may do; when much Khamr (intoxicant) is drunk; when men wear silk; when female singers and musical instruments become popular; when the last ones of this Ummah curse the first ones - then let them expect a red wind, or the earth to swallow them, or to be transformed into animals.'❩ Abu `Isa said: This is Hadith Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration) and we do not know about it except through the narration of `Aly ibn Abu Talib. We also do not know any of those who narrated this Hadith from Yahya ibn Sa`id Al-Ansary except Al-Faraj ibn Fadalah who was considered unreliable by some Hadith scholars and said he was of a poor memory. Waki` and more than one Hadith scholar related this Hadith from him. End of quote

Therefore, this Hadith is Da`if (weak) for two reasons: **First,** Faraj, who reported this Hadith, is an unreliable narrator. In Al-Taqrib, Al-Hafizh ascertained his unreliability. He also stated his unreliability in his book Tahdhib Al-Tahdhib from

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a group of Hadith scholars. He narrated that Al-Burqany asked Al-Daraqutny (may Allah be merciful with him) about the Hadith and he replied, "Batil (null and void)."

Second, there is a missing link for Muhammad ibn `Umar ibn `Ali (may Allah be merciful with him) did not hear from his grandfather, `Aly (may Allah be pleased with him), and did not live at his time, according to Tahdhib Al-Tahdhib and Al-Taqrib. May Allah grant us success!

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114- Hadith, "When the public money is abused,

the trust becomes a means of profit, and Zakah becomes a burden

27- Al-Tirmidhy (may Allah be merciful with him) recorded this Hadith on the authority of Abu Hurayrah (may Allah be pleased with him) in his book Al-Jami` after he mentioned the narration of `Aly. It is reported from `Aly ibn Hujr from Muhammad ibn Yazid Al-Wasity from Al-Mustalim ibn Sa`id from Rumayh Al-Judhamy on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ❪ "When the state money, which is the right of the poor and the weak, is held by the rich to their own benefit; when a trust becomes a means of making a profit; when paying Zakah becomes a burden; learning is acquired for other than a religious purpose; when a man obeys his wife and disobeys his mother; and treats his friend kindly whilst shunning his father; when voices are raised in the Masjids (Mosques);

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when the leader of a people is the worst of them; when people treat a man with respect because they fear some evil he may do; when much wine is drunk; when men wear silk; when female singers and musical instruments become popular; when the last generations of this Ummah curse the first ones, then let them expect a violent wind, an earthquake, misshaping, deformation, pelting rain, and signs following one another like bits of a necklace falling one after the other when its string is cut."❫ Abu `Isa said: There is another similar report narrated from `Aly. This Hadith is Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration) that we know of no other way of transmission except that. End of his speech (may Allah be Merciful with him). His saying: There is another similar report narrated from `Aly, he refers to the former Hadith.

The Hadith which was narrated on the authority of Abu Hurayrah is Da`if (weak) because Rumayh Al-Judhamy is an unknown narrator, according to Al-Taqrib and Tahdhib Al-Tahdhib. He is also called Al-Hizamy This Hadith was not classified as Hasan li Ghayrih (A Hadith is judged Good by virtue of another Hadith when it's weakness is so slight that it can be raised through another chain to the level of the Good Hadith) because it was narrated from two different chain of narrations each of them include a very defective point of criticism. Therefore, according to the science of Hadith methodology, these two Hadith are not considered Hadith Hasan (a Hadith whose chain of narration contains a narrator with weak exactitude, but is free from eccentricity or blemish). That is why Al-Tirmidhy did not render either of them as Hasan. May Allah grant us success!

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Degree of authenticity of: (The generous person becomes close to Allah, close to Jannah...)

28- It was related by Al-Tirmidhy: We were informed by Al-Hasan ibn `Arafah from Sa`id ibn Muhammad Al-Warraq from Yahya ibn Sa`id from Al-A`raj on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon) said: (A generous person becomes close to Allah, close to Jannah (Paradise), close to people and distant from the Fire. Whereas the miser becomes distant from Allah, distant from Jannah, distant from people and close to the Fire. And a generous ignorant person is indeed more beloved to Allah than a miserly worshipper.)

I (i.e., Al-Tirmidhy) stated that Al-Hafizh mentioned the weakness of the named Sa`id in his book entitled Al-Taqrib. He also cited from chief scholars of Hadith in his book Tahdhib Al-Tahdhib that they ranked the said Sa`id as Da`if (weak). Al-Daraqutny also mentioned that his narration is to be discarded (due to unreliability). However, Ibn Hibban was not in line with them, as he ranked him among the trustworthy narrators, but this opinion is not to be taken as evidence.

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116- Discussion on the degree of authenticity of the Hadith: "Whoever enters a market and says,

"La Ilaha Illa Allah, Wahdahu La Sharika lah, Lahu al-Mulku...

29- Al-Tirmidhy related in his book entitled "Al-Jami`" (Edition of Egypt, Al-Maktabah Al-Salafiyah in Madinah, vol. 9, p. 386) Hadith number (3488-3489) on the authority of `Umar ibn Al-Khattab (may Allah be pleased with him) that Allah's Messenger (peace be upon him) said, ﴾Whoever enters a market and says: 'La Ilaha Illa Allah, Wahdahu La Sharika lah, Lahu al-Mulku Wa Lah-ul-Hamd, Yuhyi Wa Yumit, Wa Huwa Hayyun La Yamut, Biyadihi-l-Khayr, Wa Huwa `Ala Kulli Shay'in Qadir' i.e. 'There is nothing worthy of worship except Allah, alone without partner, to Him belongs dominion and praise; He causes life and death and He is the Living and does not die. In His Hand is all good and He is All-Powerful over all things', Allah will write for them a million good deeds and erase a million bad deeds and raise them a million levels."﴿ Al-Tirmidhy said, "This is a Hadith Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration)." `Amr ibn Dinar, the Major-domo of the family of Al-Zubayr" narrated on the authority of Salim ibn `Abdullah a similar Hadith and related the same Sanad (chain of narration) but he mentioned instead of ﴾He will be lifted a million degrees (in Paradise)﴿ that ﴾and a house will be built for him in Jannah (Paradise).﴿ However, this is Hadith Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) in both ways: the first way has Azhar ibn Sinan, who is graded as weak in narration, according to the author of "Al-Taqrib" who classed it as a narrator whose Hadith is cited by Al-Tirmidhy. Al-Hafiz Ibn Hajar said in his book "Tahdhib Al-Tahdhib"

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that Ibn Ma`in said, "He (Azhar) is not dependable." Abu Ghalib Al-Azdy said that `Aly ibn Al-Madiny classed him as very weak in narration due to this Hadith and mentioned that Al-Sajy also considered him as weak. Moreover, Ibn Shahin placed him among the weak narrators. Ibn Shahin quoted Al-Marwadhy saying that Ahmad judged him as Layyin (weak narrator) and mentioned that this man reported a Hadith Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith) concerning divorce. Ibn `Ady said, according to Al-Hafizh in his book "Tahdhib Al-Tahdhib", that his Hadiths are good and not extremely Munkar Hadiths, and I hope that he will be acceptable in narration."

In this way, it becomes known that most Imams judged this Hadith as Da`if and the base is that Jarh (criticism of Hadith narrators) takes precedence over Ta`dil (validating the uprightness of Hadith narrators). There is another invalidating cause in the Sanad of this Hadith which is that Azhar narrated this Hadith from Muhammad ibn Wasi` but his hearing from Ibn Wasi` is doubtful, as is known from the book entitled "Tah-dhib Al-Tah-dhib."

The second way includes `Amr ibn Dinar Al-Basry (the major-domo of the family of Al-Zubayr), who

is graded as very weak in narration, even weaker than Azhar. Al-Hafizh mentioned in Tahdhib Al-Tahdhib what indicates the consensus of Hadith Imams on the weakness of this man in narration. Also, in his book "Al-Taqrib", he classified him as weak and cited the signs indicating that Al-Tirmidhy and Ibn Majah related Hadith from this man. It becomes evident that this Hadith in both ways is Da`if and its weakness is ascertained due to the nonconformity and strangeness of the text, Hadith scholars state that promising great rewards for a small act is a sign of the weakness of the Hadith and the great reward stated by the Hadith is extremely strange in terms of reward,

forgiveness of sins and raising the person's grades in Paradise. However, the weakness and odd text of the Hadith do not imply the impermissibility of reciting Adhkar (invocations) in markets, for they are places of occupation by worldly matters and therefore saying Adhkar in them entails great reward and has a high merit; especially because it may cause other people to say Adhkar as well. May Allah grant us success!

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117- Hadith: Anyone who bathes on the Day of 'Ashura'

will not be sick during that whole year

All the Hadiths mentioned in respect of bathing on the Day of 'Ashura' (10th of Muharram), wearing Kuhl (antimony powder eyeliner), dying (with Henna), in addition to other acts observed by Ahl-ul-Sunnah (those adhering to the Sunnah) in opposition to the Shi'ah (Shi'ites) are Mawdu' (fabricated Hadith) except for those mentioned about Sawm (Fast).

Shaykh Al-Islam Ibn Taymiyyah (may Allah be merciful to him) mentioned in "Al-Fatawa" volume (4) page (513) what reads: (Some people among those who claim themselves as followers of the Sunnah narrated many Hadith Mawdu' on which they based what they made as a slogan for them on that day - meaning the day of 'Ashura' - with which they also contradicted with those people - meaning Al-Rafidah (Shi'ah group denying the caliphates of Abu Bakr Al-Siddiq and 'Umar ibn Al-Khattab and making accusations against them and many other Companions of the Prophet). Therefore, they confronted a void act with another void act, and refuted a Bid'ah (innovation in religion) by introducing another. Nevertheless, there was one which was indeed more grievous and supportive of the atheists than the other - he meant the Bid'ah of Al-Rafidah - such as the long Hadith that reads: ﴿Anyone who bathes on the Day of 'Ashura', will not be sick that year, and anyone who wears Kuhl on the Day of 'Ashura', their eyes will not become sore

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that year﴾ This is in addition to other similar acts on that day such as dying with Henna, shaking hands, and so on. This Hadith and other similar ones are all considered fabricated lies by consensus of those who have knowledge of Hadith Science. Yet, it was mentioned by some Hadith scholars that it is Sahih (authentic). They claim that its Isnad (chain of narration) meets the condition of Sahih. However, this is undoubtedly wrong as clarified in other positions. Furthermore, none of the Muslim Imams (initiator of a School of Jurisprudence) stated it to be Mustahab (desirable) to wash up, wear Kuhl, dye with Henna and suchlike on the Day of 'Ashura'. It was also not mentioned by any of the reliable Muslim scholars to whom people resort to know Allah's Commands and Prohibitions. This was neither observed by the Messenger of Allah (peace be upon him) nor by Abu Bakr, 'Umar, 'Uthman or 'Aly (may Allah be pleased with them). Moreover, there was no mention of these Hadith in any of the Books or Musnads (Hadith compilations) composed by Hadith Scholars such as Musnad Ahmad, Is-haq, Ahmad ibn Mani' Al-Hamidy, Al-Dalany, Abu Yala Al-Mawsily and others. They were not stated in any of the subject-categorized Hadith books such as the Sihah (pl. of Sahih: Authentic Hadith Book), Sunan (Hadith compilations classified by jurisprudential themes), or those which comprise the Musnads and Athar (narrations from the Companions) such as Muwatta' Malik, Waki', Abdul-Raziq, Sa'id ibn Mansur, Ibn Abu Shaybah and other like them).

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End quote.

It was also mentioned by Al-Hafizh ibn Rajab (may Allah be merciful to him) in his book (Lata'if Al-Ma'arif) in regard to observing Sawm on the Day of 'Ashura' what reads:

All that which was reported about the merit of wearing Kuhl, dying with Henna, and bathing on the Day of 'Ashura' is Mawdu' and wrong. Concerning Sadaqah (voluntary charity), it was narrated on the authority of 'Abdullah ibn 'Amr ibn Al-'As that he said: ﴾Anyone who fasts on the Day of 'Ashura' it is as if they fasted the entire year. And, anyone who gives Sadaqah on this day it is as if they have given it during the whole year.﴿ (Related by Abu Mussa Al-Madiny)

As regards spending generously on one's children on this day, Harb said: I asked Ahmad about the Hadith: ﴾Anyone who is openhanded with his family on the Day of 'Ashura'...﴿ he stated that it does not count as a Hadith. Ibn Mansur added: I asked Ahmad: Did you hear anything about the Hadith: ﴾Anyone who gives generously to his family on the Day of 'Ashura', Allah will give him generously the rest of the year.﴿ He answered in the affirmative. It was also related on the authority of Sufyan ibn Huyaynah from Ja'far Al-Ahmar from Ibrahim ibn Muhammad ibn Al-Muntashir, who was one of the best Hadith narrators at his time, that he was informed that: ﴾Anyone who gives generously to his family on the Day of 'Ashura', Allah will give him generously the rest of the year.﴿ Ibn 'Uyaynah mentioned that he acted upon this Hadith for fifty or sixty years and the result was all good. As for the statement of Harb that Ahmad did not count it as a Hadith; he meant the Hadith that is narrated as Marfu' (a Hadith narrated from the Prophet with a connected or disconnected chain of narration)

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as its Isnad is unauthentic.

Even though it was related from several ways of transmission, they are all unauthentic. An example of this is the one related by Muhammad ibn 'Abdullah ibn 'Abdul-Hakam. Furthermore, Al-'Aqily stated that it was not authentically transmitted (i.e., among scholars). It was also related on the authority of 'Umar according to his saying. However, its Isnad includes an anonymous narrator in its chain. On the other hand, the acts of mourning that some people like Al-Rafidah offer on this day because of the murder of Al-Husayn (may Allah be pleased with him) are characteristic of those who missed the right path in this life while they think that they are acquiring good by their deeds. This is because neither Allah (Exalted be He) nor His Messenger (peace be upon him) ordained to mourn the death of the prophets or the calamities that befell them, so, in what manner could this be applied in respect of people who are below them in rank? End quote.

Based on the cited statement of Ibn Taymiyyah and Al-Hafizh ibn Rajab (may Allah be merciful to them), it is known that the Hadiths mentioned with regard to singling out the Day of 'Ashura' for wearing Kuhl, bathing, dying with Henna and so on are all Mawdu'. Similarly, all the Hadiths mentioned on the merit of openhanded giving to one's children are also unauthentic. Concerning what was reported by Ibrahim ibn Muhammad Al-Muntashir - a junior Tabi'y (one of the follower, the generation after the Companions of the Prophet) - who transmitted it from another person without naming him, and similarly did Sufyan ibn 'Uyaynah, the renowned Imam; it is not permissible to cite that as an evidence on the validity of openhanded giving (on this day). This is because the proof is to be derived from the Qur'an or the Sunnah (whatever is reported from the Prophet), not the acts of the Tabi'un or those who succeeded them. Accordingly, the command to do that on the Day of 'Ashura' is considered an impermissible act of Bid'ah (innovation in religion).

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The Prophet (peace be upon him) said: ﴾Anyone who does any action that is not in accordance with this matter of ours (Islam) will have it rejected.﴿ (Related by Muslim in his Sahih and Al-Bukhari as a

Hadith Mu'allaq [a Hadith missing link in the chain of narration, reported directly from the Prophet] but he affirmed its authenticity) The Prophet (peace be upon him) also said: (Anyone who introduces anything into this matter of ours (Islam) that is not part of it will have it rejected.) (Agreed upon by Al-Bukhari and Muslim from the Hadith of 'Aishah)

In reference to giving Sadaqah (voluntary charity) on that day, there is the Hadith of 'Abdullah ibn 'Amr that was previously mentioned in the statements of Al-Hafizh ibn Rajab and it is Mawquf (words or deeds narrated from a Companion of the Prophet that are not attributed to the Prophet). It was reported from him by Abu Musa Al-Madiny; however, Al-Hafizh ibn Rajab (may Allah be merciful to him) did not mention anything about its Isnad. But, most of the narrators from whom Abu Musa Al-Madiny transmitted were ranked as weak and unauthentic narrators. Therefore, it is not permissible to act upon such a Hadith unless it is proven to be authentically reported from 'Abdullah ibn 'Amr ibn Al-'As (may Allah be pleased with them both). In case this is proven, it is to be considered Marfu' since such a statement cannot be issued as a personal opinion. Again, mourning on the Day of 'Ashura' is one of the condemned Bid'ahs introduced by Al-Rafidah, with which they contradicted Ahl-ul-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim main body), and the path of the Sahabah (Companions of the Prophet). Consequently, it is not permissible to imitate them in this matter. Allah is the One sought for Help!

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118- The Hadith: Whoever cheats Arabs, my intercession will not include him...

31- The Hadith: ("Whoever cheats Arabs, neither my intercession nor my kindness will include him",) it is related by Imam Ahmad, Musnad of `Uthman, number (519). Edited by Shaykh Ahmad Shaker (may Allah be merciful with him). Abu `Abdul-Rahman `Abdullah ibn Ahmad said, "I read in my father's book that it was narrated by Muhammad ibn Bishr on the authority of `Abdullah ibn `Abdullah ibn Al-Aswad from Husayn ibn `Umar from Mukhariq ibn `Abdullah ibn Jabir Al-Ahmasi from Tariq ibn Shihab from `Uthman ibn `Affan from the Prophet (peace be upon him).

It is related by Al-Tirmidhy in book of Al-Manaqib, chapter on the merit of the Arabs, vol.10, p.429, of the Egyptian edition with Tuhfat Al-Ahwadhy, through the way of Husayn, the above mentioned narrator. He stated that it is Hadith Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration) and we know nothing about it except that it was related by Husayn ibn `Umar Al-Ahmas from Mukhariq. However, Hadith scholars judge Husayn as not absolutely reliable narrator. End of quote.

In his footnote on Al-Musnad, the knowledgeable scholar Ahmad Shakir (may Allah be merciful with him) commented on this Hadith saying: Its Sanad (chain of transmission) is weak and Husayn ibn `Umar Al-Ahmas is so weak that Ahmad accused him of being a liar. Al-Bukhary, Al-Sajy, and Abu Zur`ah

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stated that the Hadith of Husayn is Hadith Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith). Brief summary of the quote.

In Tahdhib Al-Tahdhib, Al-Hafizh related from a group of Hadith scholars that it is Da`if and some of them accused Husayn of being a liar. Al-`Ijly differed from scholars and judged him as trustworthy. In Al-Taqrib, Al-Hafizh stated that it is Matruk (a narrator whose Hadith transmission was discarded due to unreliability) narrator of the eighth generation of narrators. It is thus evident that due to its Sanad, this Hadith is very weak or fabricated. May Allah grant us success!

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119- The Hadith: (Sleeping until after sunrise prevents sustenance)

32- The Hadith: (Sleeping until after sunrise prevents sustenance [i.e. is a sign of laziness that incurs failure]) is Da`if (weak). It is related by `Abdullah ibn Ahmad in the Musnad of `Uthman No. (530) and edited by Shaykh Ahmad Shakir (may Allah be merciful with him). Its Isnad (chain of reporters) is as follows: `Abdullah ibn Ahmad said Abu Ibrahim Al-Turjumany narrated to us that Isma`il ibn `Ayyash narrated to us on the authority of Ibn Abu Farwah on the authority of Muhammad ibn Yusuf on the authority of `Amr ibn `Uthman ibn `Affan that his father said: The Messenger of Allah (peace be upon him) said: (Sleeping until after sunrise prevents sustenance.)

`Abdullah narrated it through another Isnad (chain of reporters) No. (533). The following is its text: `Abdullah ibn Ahmad said Yahya ibn `Uthman i.e. Al-Harby Abu Zakariyya

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narrated to me that Isma`il ibn `Ayyash narrated to us on the authority of a man, whom he mentioned, on the authority of Muhammad ibn Yusuf on the authority of `Amr ibn `Uthman ibn `Affan that his father said: The Messenger of Allah (peace be upon him) said: (Sleeping until after sunrise prevents sustenance.)

Shaykh Ahmad Shakir (may Allah be merciful with him) commented on the first Isnad (chain of reporters) saying: Its Isnad (chain of reporters) is very weak, [because] Ibn Abu Farwah: Ishaq ibn `Abduallah ibn Abu Farwah is judged by Al-Bukhary in Al-Tarikh Al-Kabir (1/1/396) as "A narrator from Madinah whose narrations are abandoned." Then he added: Ibn Hanbal recommended not to relate his narration. It is mentioned in the book of Al-Tahdhib that Ahmad said: "I think that his narration should not be accepted." Some scholars accused him of lying and the people of Madinah doubted his religion. Ibn Ma`in said: Al-Sub-hah refers to sleeping until after sunrise and the lexicon of Lisan Al-`Arab states: It is mentioned in the Hadith that he (peace be upon him) forbade Al-sub-Hah which signifies sleeping at the beginning of the day, because it is the time of Dhikr (remembrance) and seeking provision. Shaykh Ahmad Shakir also said: The Hadith is recorded by Al-Suyuty in Al-Jami` al-Saghir No. (5129) who attributed it to Ibn `Ady in the book of Al-Kamil, and to Al-Bayhaqy in his book 'Al-Shu`ab' from the narration of Anas and classified it as Sahih (authentic), which is wrong because its various Isnads (chains of reporters) have Ibn Abu Farwah. Such was the comment of Al-Manawy in Al-Sharh Al-Kabir (vol. 4, p. 232.). Qady Al-Malik Al-Midrasy also corrected him in his book Dhayl Al-Qawl Al-Musadad (65/67) in great detail.

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Yet, he was not accurate in stating that scholars spoke about Ibn Abu Farwah but they did not accuse him of lying. This is not right because Ishaq was accused of lying as we stated above. Shaykh Ahmad stated on the second Isnad (chain of reporters) (533) saying: Its Isnad (chain of reporters) is very weak. It is a repetition of the Hadith (number: 530) about which we have previously discussed in detail. What adds to its weakness is the anonymity of the man from whom Isma`il ibn `Ayyash narrated the Hadith. This man is Ishaq ibn Abu Farwah who is a defective cause of criticism in the

Hadith.

End of the relevant words of Shaykh Ahmad Shakir (may Allah be merciful with him) and the truth is what he said. The mentioned Hadith is very weak with regard to both its two ways of narration. Al-Hafizh affirmed in his book "Al-Taqrib" that the narrations of Ishaq are abandoned, which stands as evidence that he (may Allah be merciful with him) was sure that the narrator was accused of lying. What adds to the weakness of the Hadith is that it is narrated by Isma`il ibn `Ayyash on the authority of Ishaq, who is from Madinah, where the narrations of Isma`il from other than the narrators of the Levant are weak and cannot stand as evidence. This could be known from the books of Al-Tahdhib, Al-Taqrib and other books. May Allah grant us success!

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120- The Hadith Reading: ("If anyone constantly seeks pardon (from Allah), Allah will appoint for him a way out of every distress...")

33- `Abdullah ibn Al-Imam Ahmad stated that he found a manuscript written by his father, Abu Dawud, Ibn Majjah, and An-Nasa'y his book entitled `Amal Al-Yawm w-a-Laylah narrating that Al-Walid ibn Muslim said: Al-Hakam ibn Mus`ab Al-Makhzumy informed me that he heard Muhammad ibn `Ali ibn `Abdullah ibn `Abbas on the authority of his father from his grandfather (may Allah be pleased with him) that the Prophet (peace be upon him) said: (If anyone continually asks pardon, Allah will appoint for him a way out of every distress, and a relief from every anxiety, and will provide for him from where he did not expect.)

This narration was also recorded by Al-Hakim from the way of Al-Walid from Al-Hakam ibn Mus`ab, the above cited narrator. However, Abu Hatim Al-Razy said: Al-Hakam is unknown. Ibn Hibban (may Allah be merciful with him) contradicted himself to mention him both among the trustworthy authorities and the weak narrators. In Al-Taqrib, Al-Hafizh confirmed that this was stated by Abu Hatim, where he stated: Al-Hakam ibn Mus`ab Al-Makhzumy Al-Dimashqy is an unknown narrator from the seventh generation of narrators and referred to the fact that he has narrations recorded by Abu Dawud, An-Nasa'y, and Ibn Majah. Yet, Al-Hakim judged this Hadith as Sahih (authentic), which was objected by Al-Dhahaby who stated: Al-Hakam is unknown. Al-Bukhary in his book Al-Tarikh Al-Kabir mentioned that he narrated from Muhammad ibn `Aly and Al-Walid ibn Muslim narrated from him. Yet, Al-Bukhary mentioned nothing regarding him; he neither criticized nor affirmed him. The encyclopedic Shaykh Ahmad Shakir confirmed in

his footnotes on Al-Musnad that it is Sahih (authentic) based on the fact that Al-Bukhary kept silent upon mentioning him, which is a proof according to Shaykh Ahmad that Al-Bukhary considered him an authority. Yet, this is questionable unless it is proven by a text or through induction what proves that Al-Bukhary wanted so. Whoever meditates the footnotes of scholar Ahmad Shakir can ensure his leniency in judging as Sahih (authentic) many of the narrations that involve some weak narrators such as Ibn Lahi`ah, `Aly ibn Zayd ibn Jud`an and their likes. May Allah forgive him and appreciate his endeavor and excuse him for what he wrote or opined wrongly. He is All-Hearer, Ever Near.

Any way, it is suitable to mention this Hadith when endearing good rewards and warning against bad consequences, because it has many proofs displaying the excellence of seeking forgiveness and because most of the great scholars of Hadith facilitated narrating Da`if (weak) Hadiths in the chapter on Al-Targhib Wa Al-Tarhib (endearing good rewards and warning against bad consequences). Yet, it is narrated only in Sighat Al-Tamrid (passive or other form which shows that the Hadith is weak) like saying: It has been told, mentioned, and so on. It is not narrated in Sighat Al-Jazm (a form which shows that the Hadith is authentic). Al-Hafizh Al-`Iraqy (may Allah be merciful with him) said in his Alfiyah:

If you narrate on the authority of a weak narrator or

one whose Isnad (chain of reporters) is doubtful

Then put this in Sighat Al-Tamrid (passive or other form which shows that the Hadith is weak) like saying: It has been told

While putting the Sahih (authentic) narrations in Sighat Al-Jazm (a form which shows that the Hadith is authentic) like saying: He said.

They were lenient in narrating some narrations

without explaining their form of weakness

except in Shari`ah rulings and `Aqidah

for this is the opinion of Ibn Al-Mahdy and others

Note: Some narrations of this Hadith read: "If anyone constantly seeks pardon (from Allah)...", while some others state: "If anyone frequently seeks pardon (from Allah)..." yet, the meaning in both is similar.

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121- Hadith: ﴾O **`Aly,** perform ablution perfectly even if it is hard for you, and do not eat Sadaqah (charity)...﴿

34- Imam Al-Hafizh `Abdullah ibn Imam Ahmad narrated in the Musnad of his father (may Allah pardon them both) on the authority of `Aly (may Allah be pleased with him) that the Prophet (peace be upon him) said to him: ﴾O `Aly, perform ablution perfectly even if it is hard for you; do not eat sadaqah (charity), do not let horses be cross-fertilized with donkeys, and do not sit with astrologers.﴿ This narration is recorded in (vol. 2, p. 28, number: 582). Its chain of narrators is as follows: `Abdullah ibn Imam Ahmad said Muhammad ibn Abu Bakr Al-Maqdisy narrated to me that Harun ibn Muslim narrated to me that Al-Qasim ibn `Abdul-Rahman narrated to me on the authority of Muhammad ibn `Aly on the authority of his father on the authority of `Aly, and mentioned the Hadith. The encyclopedic scholar Shaykh Ahmad Shakir said in his comment on it: Its Isnad (chain of reporters) is Da`if (weak), because `Aly ibn Al-Husayn was born after the death of his paternal grandfather `Aly (may Allah be pleased with them both). His criticism is true. The Isnad (chain of reporters) also includes Harun ibn Muslim about whom Abu Hatim said that he has some weakness in narration. The surname of Harun is Sahib Al-Hinaa. Al-Hakim and Ibn Hibban judged him as praiseworthy narrator as stated in the book of Tahdhib Al-Tahdhib. Yet, its main (text) has evidence that proves it is Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish).

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122- Hadith: (When one of you eats food, let him say: "O Allah, bless it for us and give us food (or nourishment) better than it.")

35- Abu Dawud said that Musaddad said that Hammad (Ibn Zayd) narrated, and [another way of transmission through] Musa ibn Isma`il, who said: Hammad ( Ibn Salamah) told us on the authority of `Aly ibn Zayd on the authority of `Umar ibn Harmalah (that Ibn `Abbas said, "I was in the house of Maymunah when the Messenger of Allah (peace be upon him) accompanied by Khalid ibn Al-Walid entered. Then, two roasted long-tailed lizards (dabb) placed on sticks were brought to them. The Messenger of Allah (peace be upon him) spat. Khalid said: I think that you abominate it, O Messenger of Allah." He said: Yes. Then the Messenger of Allah (peace be upon him) was brought milk and he drank (it). The Messenger of Allah (peace be upon him) then said: "When one of you eats food, he should say: 'O Allah, bless us in it and give us food (or nourishment) better than it.' When he is given milk to drink, he should say: 'O Allah! bless us in it and give us more of it,' for no food or drink satisfies like milk.) Abu Dawud said, "This is the wording related by Musaddad."

The Hadith by this Isnad (chain of narration) is Da`if (weak) due to `Aly ibn Zayd ibn Jud`an, who is Da`if in narration as stated by Jumhur (dominant majority) of scholars. Al-Hafizh said in his book entitled (Al-Taqrib), "He (`Aly ibn Zayd) is Da`if of the fourth generation of narrators."

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In his book: (Tahdhib Al-Tahdhib), Al-Hafizh quoted Ibn Sa`d as saying [about this man]: "He has some weakness and is not reliable," Salih ibn Ahmad ibn Hanbal stated that his father said, "He is not certain in narration,"

Hanbal said that Ahmad said, "He is weak in narration,"

Mu`awiyah ibn Salih related that Yahya said, "He is Da`if," and `Uthman Al-Darimy said that Yahya said, "He is not so certain in narration".

Ibn Abu Khaythamah said that Yahya said, "He is utterly Da`if,"

In another wording, Yahya said, 'He is not so trustworthy in narration' and in another narration by Al-Dury, Yahya said, "He is not reliable in narration," and another time he said, "He is not dependable." Al-Jawzajany said, "He is Da`if in narration and is not reliable,"

Abu Zur`ah said, "He is not so trustworthy." Abu Hazim said, 'He is not dependable; his Hadiths may be recorded but should not be taken as evidence.' Al-Nasa'y said, "He is Da`if," Ibn Khuzaymah said "I do not depend on his Hadith, for his bad memory." Ibn `Ady said, "I have never seen anyone of the people of Basra or other people kept away from narrating from him and he was a Shiite extremist but his Hadiths may be written in spite of being Da`if."

Al-Hakim (Abu Ahmad) said, "He is not so trustworthy for Hadith scholars" and related that other scholars considered that man Da`if while a small group believed him to be reliable. However, the sound view is that the man is Da`if according to most scholars for Jarh (criticism of Hadith narrators) takes precedence over

Ta`dil (validating the uprightness of Hadith narrators) according to the scholars of Hadith

and especially if most scholars take the view of invalidation. Consequently, validating him will be neglected. However, if one ponders on the Hadiths narrated by this man, one is sure that he is Da`if in narration and of bad memory.

There is another defective cause in the Sanad (chain of narration) in the Hadith as it is narrated by `Aly on the authority of `Umar ibn Harmalah, who is unknown narrator as mentioned in "Al-Taqrib."

Al-Hafizh Ibn Hajar said in his book "Tahdhib Al-Tahdhib" that Abu Zur`ah said, "I did not find this man except in the Sanad of this Hadith." He means the Hadith of Dabb (lizard) which is the Hadith in question. Also, Al-Hafizh quoted from Ibn Hibban that he validated this narrator.

In Al-Taqrib, Al-Hafizh affirmed that he is unknown, which indicates that he paid no attention to the validation of Ibn Hayyan of him. May Allah grant us success!

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123- The Hadith that the Prophet (peace be upon him) offered 'Aqiqah for himself after becoming a prophet

36- The Hadith that the Prophet (peace be upon him) offered `Aqiqah (sacrifice for a newborn) for himself after becoming a prophet is Da`if (weak) or fabricated.

In Sharh Al-Muhadhab (vol.8, p.330), Al-Nawawy (may Allah be merciful with him) stated: As for the Hadith that the Prophet (peace be upon him) offered `Aqiqah for himeself, it was related by Al-Bayhaqy with his Sanad (chain of narrators) on the authority of `Abdullah ibn Muharrar from Qatadah from Anas that the Prophet (peace be upon him) offered `Aqiqah for himself after becoming a prophet but this Hadith is false.

Moreover, Al-Bayhaqy stated that it is Hadith Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith). Al-Bayhaqy also related via his chain of narrators to `Abdul-Razzaq who said that they discarded `Abdullah ibn Muharrar due to this Hadith. Al-Bayhaqy said that this Hadith was related with another Sanad on the authority of Qatadah and with a different Sanad on the authority of Anas. This Hadith is false and `Abdullah ibn Muharrar is unanimously a weak narrator. Al-Hafizh stated that he is Matruk (a narrator whose Hadith transmission was discarded due to unreliability) and Allah (Exalted be He) knows best.

Ibn Qudamah said in Al-Mughni (vol.8, p.646): If `Aqiqah was not offered at all until the child reaches puberty and earns a living, then he does not have to offer `Aqiqah. Ahmad was asked about this matter and he said: It is the duty of the father i.e.

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he should not offer `Aqiqah for himself, because it is an act of Sunnah (a commendable act) for someone else (i.e. the father). `Ata' and Al-Hasan said: He may offer `Aqiqah for himself, because it is prescribed for him and because he is held in pledge for it, so it should be prescribed for him to release himself. We think that it is prescribed for the father and no one else should do it just as the case with Zakat-ul-Fitr (obligatory charity paid before the Festival of Breaking the Fast). End of quote.

Imam Ibn Al-Qayyim (may Allah be merciful with him) said in Tuhfat al-Mawdud fi Ahkam al-Mawlud: Chapter 19: The ruling on one whose parents did not offer `Aqiqah for him; should he offer it for himself when he reaches puberty? Al-Khallal said: Chapter: It is recommended for the one for whom `Aqiqah was not made to offer `Aqiqah for himself when he is an adult. Then, he quoted some of the issues explained by Isma`il ibn Sa`id Al-Shalinjy who said: I asked Ahmad about a man whose father told him that he had not offered `Aqiqah for him; could he offer `Aqiqah for himself? He said: That is the duty of the father.

Al-Maymuny also said: I asked Abu `Abdullah [Imam Ahmad]: If `Aqiqah was not done for a person, could it be done for him when he is an adult? He mentioned something that was narrated concerning (`Aqiqah for) an adult, but he classified it as Da`if. However, he regarded it as something good, if `Aqiqah was not done for him when he was small, for it to be done for him when he is an adult. He said: If a person does that, I would not disapprove of it. He said: `Abdul-Malik told me elsewhere that he said to Abu `Abdullah: Should `Aqiqah be offered for him when he is an adult? He said: I did

not hear anything about an adult. I said: Suppose that his father was poor and he became well-off and he does not want to leave his son without offering `Aqiqah for him. He said: I do not know and I did not hear anything with regard to an adult. Then he said to me: But if someone does that, it is good,

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and there are some people who regard it as obligatory.

The first view is more correct, which is that it is Mustahab (desirable) to offer `Aqiqah on behalf of oneself, because `Aqiqah is a confirmed Sunnah but the father failed to do it, so it is prescribed for a person to do it if he is able. That is because of the purport of the Hadith, such as the Prophet's (peace be upon him) saying: ﴾Every child should have `Aqiqah to be sacrificed for him on the seventh day and his head should be shaved and he should be given a name.﴿ Narrated by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) from Samurah ibn Jundub (may Allah be pleased with him) with a Sahih Sanad. Furthermore, Um Kurz Al-Ka`biyyah narrated that the Prophet (peace be upon him) ﴾enjoined `Aqiqah to be done for a boy with two sheep and for a female with one sheep.﴿ (Related by the Five Compilers of Hadith (Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah)) Al-Tirmidhy narrated and classed as Sahih a similar report from `Aishah. This is not addressed only to the father

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rather, it also includes the child, the mother and other relatives of the newborn. In Al-Taqrib, Al-Hafizh said: Al-jazri, the judge, is Matruk and he is of the seventh generation of Tabaqat-ul-Ruwah (a classification of Hadith narrators in groups based on age, contemporariness, and receiving Hadith from a specific shaykh).

In short, there are three views as follows:

First: It is Mustahab to offer `Aqiqah on behalf of oneself, because `Aqiqah is a confirmed Sunnah and it should be made for every newborn baby.

Second: The person is not required to offer `Aqiqah for themselves, because it is the father's duty.

Third: There is no harm if the person offers `Aqiqah for himself, but it is not Mustahib, because the Hadith is addressed to the father. Yet, there is nothing wrong with the person offering `Aqiqah for himself to be on the safe side. Offering `Aqiqah brings the person closer to Allah (Exalted be He), shows kindness towards the newborn and releases him from the pledge. Hence, it is prescribed for the child, the mother and other relatives of the newborn to make `Aqiqah on his behalf. May Allah grant us success!

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124- The Hadith: ﴿Whoever stands on the left side of a row in Prayer, two rewards will be recorded for him.﴾

37- This Hadiths is related in Sunan (Hadith compilations classified by jurisprudential themes) of Ibn Majah with number (993).

Muhammad ibn Abu Al-Hasan Abu Ga`far from `Amr ibn `Uthman Al-Kilaby from `Ubaydullah ibn `Amr Al-Raqqy from Al-Layth ibn Abu Sulaym on the authority of Nafi` ﴿on the authority of Ibn `Umar that he said, "It was mentioned to the Prophet (peace be upon him) that the left side of the mosque became void of people. The Prophet (peace be upon him) said, 'Whoever stands on the left side of a row in Prayer, two rewards will be recorded for him.'﴾

Al-Busiry said in his book entitled "Misbah Al-Zujajah": This Isnad (chain of narration) is Da`if (weak) due to the weakness of Al-Layth ibn Abu Sulaym. Al-Busiry is right in what he said concerning Layth. Moreover, this Hadith contradicts the authentic Hadiths indicating the merits of the right side of rows in Salah (Prayer). May Allah grant us success!

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125- Hadith (O Allah, I ask You by virtue of the glory of Your Throne.)

38- This Hadith is reported from Ibn Mas`ud: (O Allah, I ask You by virtue of the glory of Your Throne.) and it is not authentically reported from the Prophet (peace be upon him). Al-Zayla`y mentioned in (vol. 4, p. 272) of his book Nasb Al-Rayah: "Al-Bayhaqy (may Allah have mercy on him) reported it in his book "Al-Da`awat Al-Kabir", from `Amir ibn Khidash from `Umar ibn Harun Al-Balkhy from Ibn Jurayh from Dawud ibn Abu `Asim on the authority of Ibn Mas`ud that the Prophet (peace be upon him) said: (Perform twelve Rak`ahs (units of Prayer) in the night pronouncing Tashahhud (a recitation in the sitting position in the second/ last unit of Prayer) between every two Rak`ahs. When you utter the last Tashahud, then praise Allah (may He be Glorified and Exalted) and invoke blessings on the Prophet (peace be upon him). After that read Al-Fatihah seven times and Ayat-ul-Kursy (the Qur'anic Verse of Allah's Chair, Surah Al-Baqarah, 2:255) seven times while prostrating. Then, you should say: There is no deity but Allah. He is alone, Who has no partner. To Him belongs the sovereignty, to Him praise is due, and He is Potent over everything ten times, and say also: O Allah I ask You by virtue of the glory of Your Throne, Your Utmost Mercy which You revealed in Your book, Your Greatest Name, and Your Perfect Words, then mention your need. After that raise your head, and perform Taslim (salutation of peace ending the Prayer) to the right and to the left. But beware not to teach it to those who are foolish, for they might recite it, then, their invocation may be answered.)

Then, he (Al-Zayla`y) said: "It is reported by Ibn Al-Jawzy (may Allah be merciful with him) in Al-Mawdu`at (the fabricated Hadiths falsely attributed to the Prophet [peace be upon him]) on the authority Abu `Abdullah Al-Hakim from Muhammad ibn Al-Qasim ibn `Abdul-Rahman Al-`Atky from Muhammad ibn Ashras from `Amir ibn Khidash with the Sanad (chain of narrators) and Matn (text of a Hadith.) Ibn Al-Juzy said: 'This is, undoubtedly, Hadith Mawdu` (fabricated Hadith). Its Sanad is confused, for it contains the narrator `Umar ibn Harun whom Ibn Ma`in called a liar. Ibn Hibban said: 'He used to quote from Thiqahs (trustworthy) narrators and claim Shaykhs he did not see.' It is authentically reported that the Prophet (peace be upon him) prohibited reciting Qur'an in Sujud (prostration)." End of quote of Al-Zayla`y and what he quoted from Ibn Al-Jawzy (may Allah be merciful with both of them). Thus, we come to know that the Hadith in question is a Hadith Mawdu`. The phrase "the glory of Your Throne" is too general, so it is not permissible to use it by way of Tawassul (seeking to draw close to Allah). Shaykh Al-Islam Ibn Taymiyyah (may Allah be merciful with him) mentioned in Al-Qa`idah Al-Jalilah Fi Al-Tawassul Wal-Wasilah, p. 50 that Abu Hanifah (may Allah be merciful with him) regarded it Makruh (reprehensible) to make Tawassul with the glory of the Throne. End of quote.

It is permissible to seek Tawassul by virtue of Allah's Mercy, His Greatest Name and Perfect Words as indicated in the Ever-Glorious Qur'an and purified Sunnah (whatever is reported from the Prophet). Allah (Glorified be He) says: (And (all) the Most Beautiful Names belong to Allâh, so call on Him by

them)

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The Prophet (peace be upon him) said: ("When anyone lands at a place, and then says: 'I seek refuge in the Perfect Words of Allah from the evil of what He has created,' nothing will harm them until they leave that stopping place.") (Related by Muslim in his Sahih (authentic) Book of Hadith on the authority of Khawlah bint Hakim (may Allah be pleased with her).

Accordingly, seeking Tawassul by virtue of Tawhid (belief in the Oneness of Allah/ monotheism), Iman (Faith/belief) and righteous deeds is proved in the Sunnah as in the Hadith about the people of the cave, which is related in the Two Sahih Books of Hadith (i.e. Al-Bukhari and Muslim). Likewise, there is the Hadith reported on the authority of `Aishah (may Allah be pleased with her) that she heard the Prophet (peace be upon him) supplicates in his Sujud saying: ("O Allah! I seek protection against Your Wrath in Your Pleasure. I seek protection in Your Pardon against Your Chastisement, and I seek protection from You in You. I am not capable of enumerating praise of You. You are as You have lauded Yourself.") (Related by Muslim in his Sahih Book of Hadith) Another aspect of this fabricated report is ordering to recite Al-Fatihah and Ayat-ul-Kursy in Sujud. It is authentically reported on the authority of `Aly and Ibn `Abbas (may Allah be pleased with both of them) that the Prophet (peace be upon him) prohibited this as related by Muslim in his Sahih Book of Hadith. May Allah grant us success!

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126- Hadith: (When anyone of you marries, let him offer two Rak`ahs (units of Prayer) at the night of consummation (of marriage))

39- Salman Al-Farisy narrated that the Messenger of Allah (peace be upon him) said: (When anyone of you marries, let him offer two Rak`ahs (units of Prayer) at the night of consummation (of marriage) and order her to pray behind him. If they do so, Allah will bless this house.)

It is mentioned by Al-Hafiz Al-Dhahaby in his book Al-Mizan (vol.1, p.464) in the biography of Hajjaj ibn Farrukh Al-Wasity : This is a Hadith Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith.) He mentioned that Ibn Ma`in and Al-Nasa'y regarded Hajjaj as a weak narrator. End of quote of Al-Dhahaby.

In Al-Lisan (vol.1 p. 177), Al-Hafiz said: "Al-`Aqily said it was reported by `Abdul-Razzaq on the authority of Ibn Jurayj that he said, 'I was informed that Salman said...and he mentioned the Hadith in question." End of quote.

In Al-Lisan, Al-Hafiz said also in the biography of Hajjaj after quoting the speech of Al-`Aqily mentioned above that Abu Hatim said that Hajjaj is an unknown Shaykh. Ibn Hibban mentioned him as a Thiqah (trustworthy) narrator in his book Al-Thiqat (trustworthy narrators). Al-Sajy mentioned him in his book Al-Du`afa' (weak narrators). Ibn Al-Jarud mentioned him in his book Al-Du`afa'. End of quote. Thus, we come to know that there is weakness

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in the Hadith reported on the authority of Salman because Al-Hajjaj is a weak narrator and there is some ignorance in the narration of `Abdul-Razzaq, for Ibn Jurayj did not mention from whom he narrated. As for Ibn Hibban regarding Hajjaj as a Thiqah, this is unreliable, for he is known to be tolerant in this regard.

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127- Hadith: (When the ears of any of you buzz, let him remember me.)

40- Hadith: (When the ears of any of you buzz...)

Ibn `Allan said in Al-Futuhat Al-Rabbaniyyah, a commentary on Al-AdhkarAl-Nawawiyyah, vol. 6, p. 198: "Al-Sakhawy said in Al-Qawl Al-Badi` that this Hadith is reported by Al-Tabarany, Ibn `Ady and Ibn Al-Sunny in 'Aml al-Yawm wal-Laylah and by Al-Khara'ity in Al-Makarim and by Abu Musa Al-Madiny and Ibn Bashkwal. Its Sanad is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators.)"

In another narration: (When the ears of any of you buzz, let them remember me, invoke blessings on me and say: May Allah remember with good the one who remembers me.) This is the narration of Ibn Al-Sunny. Al-Sakhawy said: "It is reported by Ibn Khuzaymah in his Sahih (authentic) Book of Hadith. Its Sanad includes Abu Al-Yaman ibn `Asakir This is strange, for its Sanad is Gharib (a Hadith with a single narrator usually at the beginning of the chain of narration) as stated by Abu Al-Yaman and others.

Its authenticity is debatable. Abu Ja`far Al-`Aqily said that it is

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baseless.

The same Hadith is also reported by Ibn Abu `Asim and Al-Qastalany in Masalik Al-Khafa'. Ibn Hajar Al-Haythamy said in Al-Dur Al-Manzur: "The Hadith is reported by many through a Da`if Sanad."

It is so strange that Ibn Khuzaymah includes it in his Sahih Book of Hadith as the Sanad is so strange. Al-`Aqily even said that it is baseless.

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128- Hadith: ﴿Is it beyond the ability of a person of you to step forward or backward...in Salah?﴾

41- Hadith: ﴿Is it beyond the ability of a person of you to step forward or backward, to his right or left in Salah (Prayer)?﴾ It is related by Abu Dawud in Salah section, chapter on: [A man offering supererogatory Salah where he offers the obligatory Salah]. The Sanad (chain of narrators) of the Hadith is mentioned in (vol. 1, p. 264) as follows:

It is reported by Musaddad from Hammad and `Abdul-Warith from Layth from Al-Hajjaj ibn `Ubayd from Ibrahim ibn Isma`il on the authority of Abu Hurayrah

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(may Allah be pleased with him) from the Messenger of Allah (peace be upon him). This Hadith is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) for its Sanad includes Al-Hajjaj ibn `Ubayd, who is an unknown narrator as mentioned in the book of Al-Taqrib. Abu Hatim said that he is unknown. Its Sanad also includes Ibrahim ibn Isma`il, who is unknown also as mentioned in Al-Taqrib. Accordingly, it is quite clear that the abovementioned Hadith is Da`if.

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129- Hadith: ﴾The good deeds of a boy will be recorded for his two parents or one of them﴿

42- Ibn Muflih mentioned in Al-Furu` (vol. 1, p. 291) that Ahmad and others narrated through a Da`if (weak) Sanad (chain of narrators) on the authority of Anas that the Prophet said: ﴾The good deeds of a boy will be recorded for his two parents or one of them.﴿ Ibn Al-Jawzy mentioned it in his book "Al-Mawdu`at (Fabricated Hadiths.)"

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130- Hadith: (The Messenger of Allah (peace be upon him) offered `Aqiqahs (sacrifices for newborn children) on behalf of **Al-Hasan and Al-Husayn** and circumcised them...)

43- From the book of Sunan Al-Bayhaqy (vol. 8 p. 324), part: [Drinking Khamr (intoxicant) and its Hadd (ordained punishment for violating Allah's Law), chapter on the duty of the sultan to bind circumcision or order boys and masters of slaves to do it and narrations on circumcision:

We were told by Abu Sa`id Al-Maliny from Abu Ahmad ibn `Ady Al-Hafizh from Al-Hasan ibn Sufyan from Muhammad ibn Al-Mutawakil from Al-Walid ibn Muslim from Zuhayr ibn Muhammad Al-Makky from Muhammad ibn Al-Munkadir on the authority of Jabir who said: (The Messenger of Allah (peace be upon him) offered `Aqiqahs on behalf Al-Hasan and Al-Husayn and circumcised them seven days after they were born.)

The Sanad (chain of narrators) mentioned above is Da`if (weak) for two reasons: **First:** It involves a narration of people of Levant (the region covering Syria, Lebanon, Jordan, and Palestine) from Zuhayr and such narration is not reliable as mentioned in the book of Al-Taqrib.

Second: The fact that Al-Walid used the formula of Tadlis "`An i.e. from (instead of clear declaration of hearing or reading] and he is known for making Tadlis (misrepresentation resulting from a Hadith narrator who provides misleading information about his shaykh or the chain of narration) and Taswiyah (omitting a weak narrator from a chain of narration). The third defective cause of weakness is Muhammad ibn Al-Mutawakil, who narrated the Hadith from Al-Walid, for his narrations have many mistakes and the narration at hand may be an example of them.

In addition, a fourth reason for the weakness of this Sanad is that there is no indication in any of the Sahih (authentic) Hadith that Al-Hasan and Al-Husayn were circumcised or their `Aqiqah was offered on their seventh day or at any other specific time. Rather, it is known through the Sunnah (whatever is reported from the Prophet) that circumcision is to be done after reaching puberty, as the Arabs used to do. Thus, when Ibn `Abbas was asked about his age when the Prophet (peace be upon him) died he replied: "The Prophet (peace be upon him) died when I had just been circumcised." The age of Ibn `Abbas at that time was around that of puberty.

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131- The Hadith of `Aishah that she led some women in the obligatory Salah and stood in the middle of them

44- It is narrated on the authority of `Aishah (may Allah be pleased with her) that she led some women in the obligatory Salah (Prayer) and stood in the middle of them.

The foregoing narration is related by Al-Hakim in his book Al-Mustadrak on the authority of `Abdullah ibn Idris from Layth from `Ata' on the authority of `Aishah that she would make Adhan (call to Prayer) and Iqamah (call to start the Prayer), lead some women in the obligatory Salah, and stand in the middle of them. Al-Hakim did not comment on this narration.

For more details, refer to the book of Nasb Al-Rayah (vol. 2 p. 30). I said: This Sanad (chain of narrators) is Da`if (weak), as it contains Layth ibn Abu Sulaym, who is Da`if. Mentioning Adhan here contradicts the Sahih (authentic) Hadith, for women are not required to make Adhan or Iqamah. Rather, making Adhan and Iqamah

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are particular for men.

Thus, this addition is not mentioned in the other narrations that Al-Hakim mentioned or in the narrations mentioned by Al-Hafizh in his book Al-Talkhis. May Allah grant us success!

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132- Hadith: (The Prophet (peace be upon him) prayed at the graves **of Ibrahim and Musa** (peace be upon them))

45- The Hadith in which it is reported that the Prophet (peace be upon him) offered Salah (Prayer) in Al-Madinah and by the grave of Musa (Moses), and the grave of Ibrahim (Abraham) on the night of Isra' (Night Journey) is Mawdu` (fabricated Hadith). It is mentioned by Shaykh Al-Islam Ibn Taymiyyah in his book: "Majmu` Al-Fatawa, (vol. 27, p. 9.). Ibn Kathir said in his commentary on the long Hadith of Shaddad ibn Aws, which was recorded by Al-Tirmidhy: This Hadith was reported by Al-Bayhaqy from two ways of narration; from Abu Isma`il Al-Tirmidhy. After completing his commentary, he added: The Isnad (chain of narrators) is Sahih (authentic) but it did not include that he (peace be upon him) offered Salah at the grave of Musa. It is narrated: When we reached a land, Jibril said: "Dismount and pray", so I did. When we mounted (the ride), Jibril asked: "Do you know where you prayed?" I replied: "Allah knows best!" He said: "You prayed in Madyan at Musa's tree." The Buraq (the mount which the prophet used in his night-journey) continued its flight, placing his hooves wherever his gaze could reach and when we reached a land

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where its palaces became visible to them, Jibril said again: "Dismount and pray here." so I did. When we mounted (the ride), Jibril asked: "Do you know where you prayed?" I replied, "Allah knows best!" He said, "You prayed in Bethlehem, where Jesus, son of Mary, had been born. The Buraq flew again and we entered Madinah from its Yamani door. He tied the Buraq and we entered the Masjid from a door where one can see the sun and the moon. I offered Salah in the Masjid where Allah willed,... (See Tafsir Ibn Kathir, vol. 3, p. 14)

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133- Hadith: (Allah was with nothing else but Him)

46- Hadith: (Allah was with nothing else but Him) is a Hadith Sahih (a Hadith that has been transmitted by people known for their uprightness and exactitude; free from eccentricity and blemish) that is related by Al-Bukhari (may Allah be merciful with him).

This Hadith is related by Al-Bukhari (may Allah be merciful with him) in his Sahih Book of Hadith under the book of Bad' al-Khalq i.e. Beginning of Creation (vol.6., p.286). The exact wording of this narration is: (Allah was with nothing else but Him. His `Arsh (Allah's Throne) was over the water and He wrote everything in the Book and created the Heavens and the Earth.) The same Hadith is related by Al-Bukhari (may Allah be merciful with him) in his Sahih Book of Hadith under the book of Tawhid (belief in the Oneness of Allah/ monotheism) (vol.13., p.403). The exact wording of this narration is: (There was Allah and nothing was before Him. His `Arsh (Allah's Throne) was over the water then He created the Heavens and the Earth

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and wrote everything in the Book.) On the other hand, the addition that some atheists added to this Hadith that reads (He is now like what He has always been) is false. It is a fabricated addition that has no basis in any of the Sahih narrations as Shaykh Al-Islam Ibn Taymiyyah (may Allah be merciful with him) stated in his book Majmu` Al-Fatawa (vol. 2 p. 272). Ibn Taymiyyah (may Allah be merciful with him) said: This addition: (He is now like what He has always been) is a lie fabricated against the Messenger of Allah (peace be upon him) as scholars agree. This addition is not mentioned in any of the small or large Books of Hadith. It is not related by any scholar with any Sahih, Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) , or unknown Sanad (chain of narrators). This addition was introduced by the late theologians of Jahmiyyah (a deviant Islamic sect denying some Attributes of Allah, claiming they are ascribed to people and cannot be ascribed to Allah) and it was accepted by those who adopted the worst beliefs of Jahmiyyah i.e. Ta`til (denial of Allah's Attributes) and atheism. Ibn Taymiyyah (may Allah be merciful with him) then stated that this atheistic addition i.e. (He is now like what He has always been) was meant by Jahmiyyah to deny some of Allah's Attributes such as His rising over `Arsh, His descent to the heavens of this world, and the like.

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134- Hadith: ﴿Whoever recites ﴿Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ ten times, Allah will build for them a house in Jannah﴾

74- Hadith: ﴿Whoever recites the Surah (Qur'anic chapter) of﴿ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ ten times, Allah will build for them a house in Jannah 'Paradise'﴾ is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators).

This Hadith is related by Imam Ahmad (Al-Musnad, vol. 3, p. 437) with the following Sanad (chain of narrators): We were told by `Abdullah from 'Ubay from Hasan from Ibn Lahi`ah from Yahya ibn Ghilan from Rishdin from Zabban ibn Fa'id Al-Hibrany from Sahl ibn Mu`adh ibn Anas Al-Juhany from his father Mu`adh ibn Anas Al-Juhany the Companion of the Prophet (peace be upon him) that the Prophet (peace be upon him) said:﴿ 'Whoever recites 'the Surah of'﴿ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ until its end ten times, Allah will build for them a palace in Jannah.' Thus, `Umar ibn Al-Khattab said: 'O Messenger of Allah! I will recite this Surah so many times.' The Messenger of Allah (peace be upon him) replied: 'Allah will increase your reward and make it better.'﴾ However, the Sanad mentioned above is Da`if (weak) for the weakness of Ibn Lahi`ah, Rishdin ibn Sa`d, and Zabban ibn Fa'id. Moreover, the Hadith is mentioned in the book of Majma' Al-Zawa'id (vol. 7, p. 145) on the authority of Mu`adh ibn Anas from the Messenger of Allah (peace be upon him) who said:﴿ 'Whoever recites 'the Surah of'﴿ Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴾ ten times, Allah will build for them a palace in Jannah.' `Umar ibn Al-Khattab thus said: 'O Messenger of Allah! We will recite such Surah so many times.'

The Messenger of Allah (peace be upon him) replied: 'Allah will thus increase your reward and make it better.'﴾ This narration is related by Al-Tabarany and Ahmad who mentioned it as being reported on the authority of Sahl ibn Mu`adh ibn Anas Al-Juhany; the Companion of the Prophet (peace be upon him) without mentioning that Sahl reported it from his father. However, it seems that this was missed by mistake. More importantly, the Sanad of the narration at hand contains Rishdin ibn Sa`d and Zabban who are both Da`if and are only slightly trustworthy.

Thus, the Sanad of the Hadith is based on Zabban ibn Fa'id who is a Da`if narrator as mentioned in the book of Al-Taqrib. Moreover, while pointing out the biography of Zabban, Al-Hafizh mentioned in his book Tahdhib Al-Tahdhib that Ahmad said: "His Hadiths are Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith)." The following are the opinions of some other scholars regarding Zabban: Ibn Ma`in said: "He is a Da`if Shaykh." Ibn Hibban said: "His Hadiths are very Munkar. He alone reports a narration from Sahl ibn Mu`adh but it is Munkar." Abu Hatim said: "He is a good Shaykh but some of his Hadiths are Munkar."

The Hadith in question is very weak because of the weakness of Zabban as mentioned above by the scholars. Nevertheless, the concerned Surah is significant and its reward is great, for there is a Sahih (authentic) Hadith in which the Prophet (peace be upon him) mentioned that: ﴿This Surah is equal to

one-third of the Qur'an!) There are many other Sahih Hadith stating the merits of the same Surah.

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135- Hadith: (Whoever performs Hajj or `Umrah is to go to the Ka`bah for farewell Tawaf' just before leaving 'Makkah'")

48- The Hadith which is narrated on the authority of Al-Harith ibn `Abdullah ibn Aws that the Prophet (peace be upon him) said: (Whoever performs Hajj or `Umrah (lesser Hajj) is to go to the Ka`bah for farewell Tawaf [circumambulation around the Ka`bah]' just before leaving 'Makkah') is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators).

This Hadith is related by Imam Ahmad and Al-Tirmidhy with a weak Sanad (chain of narrators). This is because such Sanad contains `Abdul-Rahman ibn Al-Baylamany, who is Da`if (weak) as mentioned in the book of Al-Taqrib. The prominent scholar Al-Mubarakafury said in his book Tuhfat Al-Ahwadhy (vol. 2 p. 118): "This addition is not authentically recorded." He means the phrase "or `Umrah" which is true, as it is narrated that the Prophet (peace be upon him) only said to pilgrims in Hajj: (Let every pilgrim in hajj make his Tawaf around Al-Bayt (the House: another name for the Ka`bah) the last of his acts before leaving.) This is because people used to separate everywhere. (Related by Muslim in his Sahih (authentic) Book of Hadith on the authority of Ibn `Abbas (may Allah be pleased with them both).) This Hadith is related also by Al-Bukhari and Muslim on the authority of Ibn `Abbas (may Allah be pleased with them both) in this wording: ('The Prophet [peace be upon him]' commanded people to go to

Ka`bah to make farewell Tawaf just before leaving 'Makkah' but he permitted menstruating women to leave [exempting them from this command].) However, contemplating this Hadith makes it clear that it is not Wajib (obligatory) to make Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) for `Umrah. This is because a person may perform `Umrah at any time during the year and the Prophet (peace be upon him) did not command his Sahabah (Companions of the Prophet) who did Tamattu` Hajj (combining Hajj and `Umrah with a break in between) to make Tawaf-ul-Wada`, if they wanted to leave Makkah after shaving their heads in the morning of the fourth of Dhul-Hijjah. It is worth mentioning that it is not proper to apply Qiyas (analogy) between `Umrah and Hajj as the case is not equal to the original rule.

Again, the Hadith in question is Da`if for it is narrated by `Abdul-Rahman ibn Al-Baylamany, who is Da`if as mentioned in Al-Taqrib. Besides, Al-Hafizh said in his book Tahdhib Al-Tahdhib: "Abu Hatim mentioned that '`Abdul-Rahman ibn Al-Baylamany' is a narrator of the lowest rank." Ibn Hibban mentioned him amongst the Thiqah (trustworthy) narrators. Al-Daraqutny said: "He is Da`if that his narrations are not considered valid proofs." Al-Azdy said: "His Hadiths are Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith) and he narrates false narrations on the authority of Ibn `Umar." Salih Jazarah said: "His Hadith are Munkar." Thus, it is clear that the Hadith which are narrated by `Abdul-Rahman ibn Al-Baylamany are not to be acted upon. However, the fact that Ibn Hibban (may Allah be merciful with him) considered the concerned

narrator as being amongst the trustworthy narrators is not to be acted upon as Ibn Hibban was known for his tolerance. In addition, Jarh (criticism of Hadith narrators) that is stated by a knowledgeable scholar is to be given priority over Ta`dil (validating the uprightness of Hadith narrators). So long as the number of scholars who advocate for Jarh is larger - as in this case -, the concerned narration is of greater weakness. May Allah grant us success!

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136- The Hadith: "Whoever prays forty Salahs in my Masjid consecutively without missing one of them will enter Jannah"

Q: Could you please tell us about the authenticity of this Hadith: (Whoever prays forty Salahs (Prayers) in my Masjid (mosque) consecutively without missing one of them will enter Jannah 'Paradise') **? May Allah reward you with the best!**

A: In the Name of Allah and all praise be to Allah Alone. This Hadith: (Whoever prays forty Salahs in my Masjid consecutively without missing the first Takbirah (saying: "Allahu Akbar [Allah is the Greatest]" upon starting Prayer), it will be salvation from the Fire, salvation from the Torment, and salvation from hypocrisy.) is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) though some scholars consider it Sahih (authentic). However, performing Salah (Prayer) in Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) is greatly rewarded for the Prophet (peace be upon him) said: (One Salah in this Masjid of mine (Al-Masjid Al-Nabawy) is better than one thousand Salahs in all other Masjids (mosques) except Al-Masjid Al-Haram('the Sacred Mosque in Makkah).)

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The reward for performing Salah in Al-Masjid Al-Nabawy is thus multiplied though this Hadith that mentions the salvation from the hellfire, torment, and hypocrisy is not Sahih.

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137- Hadith: ﴿Whoever performs Tawaf around the Al-Bayt fifty times will be free from sins...﴾

We were told by Sufyan ibn Waki` from Yahya ibn Al-Yaman from Sharik from Abu Ishaq from `Abdullah ibn Sa`id ibn Jubayr from his father on the authority of Ibn `Abbas that the Messenger of Allah (peace be upon him) said: ﴿Whoever performs Tawaf (circumambulation) around the Al-Bayt (the House: another name for the Ka`bah) fifty times will be free from sins as if they were born anew.﴾ The same is narrated on the authority of Anas and Ibn `Umar.

Abu `Isa said: "The Hadith which is narrated on the authority of Ibn `Abbas is a Hadith Gharib [a Hadith with a single narrator usually at the beginning of the chain of narration]. I asked Muhammad about this Hadith and he replied: 'This Hadith is narrated on the authority of Ibn `Abbas but it is a Da`if Hadith, because its Sanad (chain of narrators) contains Sufyan ibn Waki` whose reports are not acknowledged because of what his scribes used to do as mentioned in the book of Al-Tahdhib.'"

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138- The Hadith: (on the merits of asking for forgiveness before sleeping)

Al-Tirmidhy (may Allah be pleased with him) said Salih ibn `Abdullah related to us from Abu Mu`awiyah from Al-Wassafy on the authority of `Atiyyah on the authority of Abu Sa`id that the Prophet (peace be upon him) said, (Whoever, upon going to bed, says three times, "I ask Allah for forgiveness, besides Whom there is no God, the Living, the Self-Subsisting, and I repent to Him," Allah will forgive his sins even if they are like the foam of the sea, or the grains of sand in the desert, or the leaves of the trees, or the days of the world.)

Al-Tirmidhy said that this is Hadith Hasan Gharib (a good Hadith that is strange to come from this chain of narration) which has not been narrated except through this chain of narrators from the way of `Ubaydullah ibn Al-Walid Al-Wassafy. This is what is said in the book entitled "Jami` Al-Tirmidhy" concerning this Hadith with number (3406) vol. 9.

I maintain that this Hadith is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) for its Isnad (chain of transmission) includes `Ubaydullah ibn Al-Walid Al-Wassafy, who is Da`if (weak) in narration as mentioned in the book entitled "Al-Taqrib" and `Atiyyah ibn Sa`d Al-`Awfy, who was truthful, but made mistakes. In Al-Taqrib, Al-Hafizh mentioned that `Atiyyah was Shiite and Mudallis (a Hadith narrator who provides misleading information about his Shaykh or the chain of narration). Besides, the text of the Hadith is decisively inadmissible and if it is right it will be for those who have sincere repentance thereby Allah forgives all sins. May Allah grant us success!

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139- The Hadith: ﴾Two Rak`ahs with siwak (tooth-cleansing stick) are better than seventy Rak`ahs without it﴿

Q: What is the meaning of the Hadith: ﴾Two Rak`ahs with siwak (tooth-cleansing stick) are better than seventy Rak`ahs without it﴿ **?**

A: Using Siwak is a Sunnah (a commendable act) and is an act of worship when done at the time of Salah (Prayer) or Wudu' (ablution), because the Messenger (peace be upon him) said: ﴾Siwak is purifying for the mouth and pleasing to the Lord.﴿ (Related by Al-Nasa'iy with authentic Sanad (chain of narrators) on the authority of `Aishah (may Allah be pleased with her)) This is also because he (peace be upon him) said: ﴾Were it not for the fear that it might be hard for my Ummah (nation), I would have ordered them to use Siwak at every Salah.﴿ (Agreed upon by Imams Al-Bukhari and Muslim) Another wording reads: ﴾Were it not for the fear that it might be hard for my Ummah (nation), I would have ordered them to use Siwak with every Wudu'.﴿ (Related by Imam Al-Nasa'iy with authentic Sanad) As for the Hadith: ﴾The Salah that is preceded by using Siwak is better than Salah without using Siwak by seventy times,﴿ it is Da`if (weak)

and it is not Sahih. Hadith Sahih (authentic Hadith) are sufficient [to cite and act upon], praise be to Allah.

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140- The Hadith: (Do not pray behind a person who is alseep or talking.)

This Hadith is narrated by Ibn `Abbas (may Allah be pleased with both of them) that the Prophet (peace be upon him) said, (Do not pray behind a sleeping or a talking person.) This Hadith is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) from all its ways as indicated by Al-Khattaby and other scholars. in support of this judgment, it is recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of `Aishah (may Allah be pleased with her) that the Prophet (peace be upon him) used to offer Salah (prayer) during the night while she was sleeping between him and the Qiblah (direction faced for Prayer towards the Ka`bah). May Allah grant us success!

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141- The Athar of `Umar (may Allah be pleased with him) that supplication is not to be responded until pronouncing the prayer on Prophet Muhammad (peace be upon him)

There is an Athar (narrations from the Companions) of `Umar ibn Al-Khattab (may Allah be pleased with him) that (Supplication is not to be responded until pronouncing prayer on Prophet Muhammad (peace be upon him) is made) .

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This Athar is related by Al-Tirmidhy (may Allah confer mercy upon him) referring it to `Umar. Also, Al-Isma`ily narrated it by the wording, "It was mentioned to us that supplication is not to be responded until pronouncing prayer on Prophet Muhammad (peace be upon him) is made. However, this Athar is Hadith Mawquf (words or deeds narrated from a Companion of the Prophet that is not attributed to the Prophet) according to Ibn Al-Qayyim (may Allah confer mercy upon him) in his book "Jala' Al-Afham" page 135, Al-Maktabah Al-Minbariyyah edition, 1357 A.H.

I said: The two ways of Sanad (chain of narration) are based on Abu Qurrah Al-Asady, who is a Bedouin and unknown as mentioned in "Al-Taqrib." He narrated this Hadith from Sa`id ibn Al-Musayyib on the authority of `Umar (may Allah be pleased with him). Therefore, this Athar is regarded as Da`if because one of the anonymity of Abu Qurrah. And Allah knows best!

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142- The Hadith: ﴾Whoever stands on the left side of a row during Salah (Prayer) has a double reward﴿

Q: When the `Isha' (Night) Prayer was established, the right side was complete and there were few people in the left side of the row, we said: settle the row from the left side. Thereupon, one of the Musalli (the one who offers Salah) said: The right side is the best. But someone cited the Hadith of the Prophet (peace be upon him): ﴾Whoever stands on the left side of a row during Salah (Prayer)

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has a double reward.﴿ **Could you kindly advise on this issue?**

A: There is a Hadith that was authentically reported from the Prophet (peace be upon him) which indicates that the right side of the rows is better than the left side. It is not permissible to tell the people: settle the row (form the left side). There is no harm that the right side be more than the left side in order to gain more reward.

The Hadith which was mentioned by some of the attendants: ﴾Whoever stands on the left side of a row during Salah (Prayer) has a double reward﴿ is a weak Hadith recorded by Ibn Majah with a weak chain of narrators.

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143- The Hadith: (The Salah of a person living near a Masjid is invalid unless he offers it in the Masjid)

Q: Is the saying (The Salah (Prayer) of a person living near a Masjid (mosque) is invalid unless he offers it in the Masjid) **Hadith Sahih (authentic Hadith) or a maxim? It includes some harshness and our religion is easy and free of harshness. What is your opinion in this regard?**

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A: The wording (The Salah of a person living near a Masjid is invalid unless he offers it in the Masjid) is narrated by Imam Ahmad, Al-Daraqutny, Al-Hakim, Al-Tabarany and Al-Daylamy with weak Isnads (chains of transmission) from the Prophet (peace be upon him). Al-Hafizh Ibn Hajar (may Allah be merciful with him) said: This Hadith has no established Isnad although it is well-known among people but it is weak according to Hadith scholars. Taking its authenticity for granted, it means that there is no perfect Salah for a person living near a Masjid except in the Masjid. This is because authentic Hadiths prove the validity of the Salah of a person who offers it alone but he will be sinful unless he has a legal excuse. This is because offering Salah in a Masjid in congregation is obligatory according to Hadith other than the one at hand, such as the Prophet's (peace be upon him) saying: (Whoever heard the Adhan (call to Prayer) and did not reply to it, then there is no (valid) Salah for him unless he has an excuse.) (Narrated by Ibn Majah, Al-Daraqutny, Ibn Hibban and Al-Hakim and its Isnad fulfils the transmission stipulations of Muslim) (The Prophet (peace be upon him) also said to a blind man who sought the Prophet's permission to offer Salah at home and claimed that he has no one to lead him to the Masjid: "Do you hear the Adhan?" The man said, "Yes." He (peace be upon him) said, "Answer it, then.) (Related by Muslim in his Sahih)

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144- The Hadith of (pressing the penis after urination)

It is reported on the authority of `Isa ibn Yazid from his father (may Allah be pleased with both of them) that Allah's Messenger (peace be upon him) said: (When anyone of you urinates, he should press his penis three times [for sure purification].) This Hadith is related by Ibn Majah with a Da`if (weak) Isnad (chain of transmission) according to Al-Hafizh in his book entitled "Al-Bulugh".

I said: Ahmad reported this Hadith but it is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators) as stated by Al-Hafizh for `Isa and his father are unknown narrators according to Ibn Ma`in and this is the judgment affirmed by Al-Hafizh in his book Al-Taqrib. Besides, this act gives birth to scruples and causes enuresis and therefore it is necessary to avoid this.

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145- The Hadith: ﴿Recite Surah Ya-Sin over those who are dying.﴾

Q: Is it permissible to recite Surah Ya-Sin (The Qur'an, Surah number: 36) over people who are dying?

A: Reciting Surah Ya-Sin over dying people is mentioned in the Hadith narrated by Ma`qil ibn Yasar that the Prophet (peace be upon him) said: ﴿Recite

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Surah Ya-Sin over those who are dying.﴾ It is judged as Sahih (authentic) Hadith by Al-Albany and a group of scholars. They wrongly assumed that its Isnad (chain of reporters) is good and that it is narrated by Abu `Uthman Al-Nahdy on the authority of Ma`qil ibn Yasar. Other scholars considered this Hadith to be weak and said that its narrator is not Abu `Uthman Al-Nahdy, rather, it is another unknown person. The known judgment regarding this Hadith is that it is Da`if (weak), because it is not known that it is Abu `Uthman who narrated it. It is not desirable to recite it over the dying people. Those who consider this desirable, wrongly assumed that the Hadith is Sahih (authentic). Yet, reciting the Qur'an on a sick person is good; Allah (Exalted be He) may benefit him through this. As for, reciting Surah Ya-Sin specifically, this has no basis because the basic ruling is that the Hadith is weak.

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146- The Hadith: "There should be no supererogatory Salah after the 'Asr Prayer until the sun sets..."

Q: What is the degree of the authenticity of Hadith: ("There should be no supererogatory Salah after the 'Asr Prayer until the sun sets and no Salah after the Fajr (Dawn) Prayer until the sun rises, except **in Makkah,** except **in Makkah,** except **in Makkah."**) **?**

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A: This Hadith with this addition ("except in Makkah") is Da`if (weak).

The original text of the Hadith is authentically reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) and others on the authority of some of the Companions (may Allah be pleased with them) that the Prophet (peace be upon him) stated: (There is no Salah after the Fajr Prayer till the sun rises, and no Salah after the `Asr Prayer till the sun sets.) However, the Salah that is offered due to a specific reason is an exception to the general ruling in the Hadith according to the most preponderant of the opinions of scholars, such as Salat-ul-Kusuf (Prayer on a solar eclipse), two Rak`ahs after Tawaf (circumambulation around the Ka`bah) and Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque). It is permissible to offer such forms of Salah at a time when it is not permissible to offer supererogatory Salah, for there are many reported Sahih Hadiths that indicate that these Salahs are excluded from the general ruling. May Allah grant us success!

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147- Discussing the Athar: ﴾Whoever offers four Rak'ahs for the sake of Allah and supplicates Allah, his supplication will be answered.﴿

Q: What is the ruling on the argument raised by Imam Ibn Al-Qayyim (may Allah be merciful with him) in his book Al-Jawab Al-Kafy that whoever offers four Rak'ahs for the sake of Allah

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and supplicates Allah (Exalted be He), his supplication will be answered, whether he is distressed or not, based on the story of the trader Companion of the Ansar (Helpers, inhabitants of Madinah who supported the Prophet) who was attacked by the thief?

A: I know nothing about this speech of the four Rak`ahs. As for the story of the thief, it is weak. However, the Qur'an declares that the reasons for answering Du`a' include manifesting sincerity and humble submission to Allah during Du`a', as He (Exalted be He) says: ﴾And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor).﴿ Allah (Glorified be He) also says: ﴾Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation).﴿ The text of the Qur'an speaks of Allah's permanent promise to answer the Du`a'. Every believer should appeal to Allah (Exalted be He) with the heart being attuned to this act, whether he does so after Salah or at any time. Allah (Exalted be He) will not answer his Du`a' unless he strives himself to make Du`a' and avoids the reasons behind refusing Du`a' which include committing sins and earning ill-gotten money. Allah (Exalted be He) may not answer the one's Du`a' for many reasons. The person may insist on committing sins, earning ill-gotten money, making Du`a' while his heart is not attuned to this or for other reasons. The Prophet (peace be upon him) said: ﴾There is no slave

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who invokes Allah with words in which there is no sin or severing ties of kinship but Allah will give him one of three things: He will answer his Du`a' in the worldly life, or He will store it up for him in the Hereafter, or He will remove harm from him that is equivalent to what he is asking for. They (the Companions) said, "Then, we should make a great amount of Du`a'." He said, "Allah is Greater.﴿

Allah (Exalted be He) may hasten or delay the response for wisdom, for the benefit of His slave, for granting His slave more blessings than that which he requested or for warding off evil which is better than giving what he requested. Thus, the reason behind not responding to the Du`a' might be earning ill-gotten money, committing sins persistently and being heedless and the like reasons. There is neither might nor strength save in Allah (Exalted be He).

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148- The Hadith: ("Whoever repeats reciting certain Surahs of the Qur'an will not forget the Qur'an".)

Q: The inquirer says: I heard from some people that a man came to the Prophet (peace be upon him) and said, "O Messenger of Allah, I forget the Noble Qur'an. He (peace be upon him) advised him to recite certain Surahs of the Qur'an and repeat each one several times. Doing so, he did not forget the Noble Qur'an. Is this correct?

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If so, what are these Surahs? I suffer from this problem i.e. forgetting the Noble Qur'an when leaving a Surah I have already memorized to begin memorizing a new one. Please, guide me. May Allah reward you with what is good.

A: This is not authentically reported from the Prophet (peace be upon him) as far as we know. Yet, it is desirable for a believer to endeavor to recite the Noble Qur'an repeatedly in order to fix it within his mind. The person should ask his Lord to help him doing so, saying: O Allah, help me to memorize Your Book. O Allah, make it easy for me to memorize Your Book. One should seek Allah's help and endeavor to recite the Noble Qur'an frequently at suitable times, early in the morning or during the night, or at any other times that are suitable for him. In this way, he is entitled to receive Allah's (Exalted be He) help who says: (And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).) And: (and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.) Seek Allah's help and ask Him to grant you success and expect good.

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149- The Hadith: (Seven kinds of people whom Allah will not speak to... including the person who masturbates)

Q: I am a twenty-four year old man and I masturbate for I am not able to marry. Whenever I intend to observe Tawbah (repentance) for this act; I return to it over again. I have really become an easy prey for this nasty habit. Please clarify this matter to me, and whether or not it is prohibited. Furthermore, is the Hadith that reads ("seven (kinds of) people whom Allah will not speak to or praise...) **including the person who masturbates" authentic? Please clarify. May Allah reward you with the best!**

A: Masturbation is Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect) and not permissible. A Muslim should quit this habit and observe Tawbah (repentance) to Allah, for it is inconsistent with Allah's Saying (Glorified and Exalted be He): (And those who guard their chastity (i.e. private parts, from illegal sexual acts)) (Except from their wives or (the slaves) that their right hands possess, - for then, they are free from blame;) (But whoever seeks beyond that, then those are the transgressors;) In addition to other harms declared by scholars and physicians which must be avoided.

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Allah (Exalted be He) prohibited for a Muslim that which is harmful to their religion or life. As for the Hadith of the seven people including the person who masturbates, scholars declared it as Da`if Hadith (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators).

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150- The Hadith: (Occurrence of juristic difference is an aspect of mercy)

Q: What about the degree of authenticity of the Hadith: (Occurrence of juristic difference is an aspect of mercy) **?**

A: This is not a Hadith. It is from the saying ascribed to Al-Qasim ibn Muhammad, a righteous scholar of the early Muslim predecessors, concerning the difference that took place among the the Companions of the Prophet (peace be upon him). He said: "I think it is nothing but a mercy," but it is not a Hadith.

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151- The Hadith: (Applying one of the prescribed penalties on earth is better for people than forty nights of rain)

The Hadith: (Applying one of the prescribed penalties on earth)

This Hadith is related by Al-Nasa'y in his book entitled "Al-Sunan Al-Sughrah" (8/68). He said: Suwayd ibn Nasr related to us from `Abdullah from `Isa ibn Yazid from Jarir

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Ibn Yazid that he heard Abu Zur`ah ibn `Amr ibn Jarir saying that he heard Abu Hurayrah saying, "Allah's Messenger (peace be upon him) said, (Applying one of the prescribed penalties on earth is better for people than thirty nights of rain.) Another narration of the Hadith by Al-Nasa'y is related on the authority of `Amr ibn Zurarah from Isma`il from Yunus ibn `Ubayd from Jarir Ibn Yazid from Abu Zur`ah that Abu Hurayrah (may Allah be pleased with him) said: (Applying one of the prescribed penalties on earth is better for people than forty nights of rain.)

Imam Ahmad related in His Musnad on the authority of `Abdullah from his father from Zakariyya ibn `Ady from Ibn Al-Mubarak from `Isa ibn Yazid from Jarir ibn Yazid from Abu Zur`ah on the authority of Abu Hurayrah that the Prophet (peace be upon him) said, (Applying one of the prescribed penalties on earth is better for people than thirty or forty nights of rain.) In (vol.2, p.402), he said that `Abdullah narrated from his father from `Attab from `Abdullah from `Isa ibn Yazid from Jarir ibn Yazid that he heard Abu Zur`ah ibn `Amr ibn Jarir saying that he heard Abu Hurayrah (may Allah be pleased with him) saying, "Allah's Messenger (peace be upon him) said, (Applying one of the prescribed penalties on earth is better for people than thirty days of rain.) Ibn Majaj narrated this Hadith (848/2) from Hisham ibn `Ammar from Al-Walid ibn Muslim from Sa`id ibn Sinan from Abu Al-Zahriyyah from Abu Shagarah Kathir

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ibn Murrah on the authority of Ibn `Umar (may Allah be pleased with both of them) that Allah's Messenger (peace be upon him) said, (Applying one of the prescribed penalties is better for people than forty nights of rain on the lands of Allah.) Imam Al-Busiry said in his book entitled "Al-Zawa'id": "The Isnad (chain of narrators) of the Hadith includes Sa`id ibn Sinan, who is judged as Da`if (weak in narration) by Ibn Ma`in and other scholars.

Al-Daraqutny said: He fabricates Hadiths. He added, "We narrated from `Amr ibn Rafi` from `Abdullah ibn Al-Mubarak from `Isa ibn Yazid (I think from Jarir ibn Yazid) on the authority of Abu Zur`ah ibn `Amr Ibn Jarir on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, (Applying one of the prescribed penalties on earth is better for people than forty days of rain.)

The writer of "Majma' Al-Zawa'id" related on the authority of Ibn `Abbas (may Allah be pleased with both of them) that Allah's Messenger (peace be upon him) said, (Only one day of a just ruler is

better than the worship of sixty years. Also, executing one prescribed penalty according to the due rules is better than the rainfall of forty days.) This Hadith was related by Al-Tabarany in his book entitled "Al-Awsat" and said, "He did not narrate from Ibn `Abbas except through this Isnad which includes Zurayq ibn Al-Sakht whom I do not know."

The Isnad of the Hadith is based on Abu Hurayrah and in all the aforementioned ways of the Hadith there is Jarir ibn Yazid ibn Jarir ibn `Abdullah Al-Bajaly, who is Da`if (weak narrator) as mentioned in "Al-Taqrib". The Isnad of the Hadith of Ibn `Umar also includes Sa`id ibn Sinan, who is graded as Da`if according to

Al-Haythamy. Judging him in his book "Al-Taqrib", Al-Hafiz said: He is Matruk (a narrator whose Hadith transmission was discarded due to unreliability) even Al-Daraqutny and other scholars accused him of fabricating Hadith."

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Hadith: ("Whoever washes a dead body should perform Ghusl and whoever carries the coffin should perform Wudu'.")

Q: A questioner from Riyadh inquires about the authenticity of the Hadith that reads: ("Whoever washes a dead body should perform Ghusl (ritual bathing) and whoever carries the coffin should perform Wudu' (ablution).") **Does the order here indicate the obligation or desirability? And why?**

A: This Hadith is Da`if (weak). However, other Hadiths authentically reported from the Prophet (peace be upon him) indicate that it is Mustahab (desirable) for a person who washes the body of a dead person to perform Ghusl.

With regard to carrying the dead person, there is no Hadith reported to indicate that it is Mustahab to perform Wudu' after carrying a dead person.

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153- Citing the Da`if Hadith in sermons and admonitions

Q: What is the opinion of Your Eminence in mentioning Da`if (weak) Hadith in sermons and admonitions of Raqa'iq (making the heart tender)?

A: Scholars have mentioned that there is nothing wrong with citing the Da`if Hadith in sermons and books as evidence and reminders but a person should not fully depend on them. A person should refer to the weakness of Hadith for only Sahih (authentic) Hadith should be ascribed to the Prophet (peace be upon him).

In case the Hadith is Da`if, the reporter should say: It is "yurwa, yuzkar, or ruwiya i.e. related, ascribed, or attributed to the Prophet (peace be upon him), because the Da`if Hadith may be used in an admonition and exhortation. This is the view of Jumhur (dominant majority of scholars). Al-Hafizh Al-`Iraqy (may Allah be merciful with him) said in his book, "Alfiyyah":

They tolerated weak narrations
with no critics of the causes of weakness
in areas other than the legal judgments and creedal issues
as stated by Ibn Al-Mahdi and others
If you narrate on the authority of a weak narrator or
one whose Isnad (chain of reporters) is doubtful
Then put this in Sighat Al-Tamrid (passive or other form which shows that the Hadith is weak) like saying: It has been told
While putting the Sahih (authentic) narrations in Sighat Al-Jazm (a form which shows that the Hadith is authentic) like saying: He said.

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The meaning of "They tolerated weak narrations", they tolerated narrating from the Da`if narrator without pointing out its weakness when used for preaching, admonition, and exhortation.

Only Hadith Sahih (authentic) should be used as evidence on Halal (Lawful), Haram (Prohibited), Wajib (obligatory), Sunnah (a commendable act) where only authentic reports may be cited.

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154-The knowledge seeker's conduct with scholars

Q: Some knowledge seekers produced a booklet criticizing Al-Hafizh Ibn Hajar for his book Fath-ul-Bary. What is your opinion on this act? Would you please verify this booklet when you have enough time? May Allah reward you the best!

A: I know nothing about this booklet. Al-Hafizh Ibn Hajar (may Allah be merciful with him) and other scholars are liable to err; no ne is infallible. I, myself, made some comments on Fath-ul-Bary from the beginning of the book up to the chapter on Hajj.

To sup up, he and other scholars before him are not infallible. The truth should be accepted for truth and it is above all. Indeed, the truth is the sought objective of every Muslim. Right opinions and inferences that are based on established evidence from

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Qur'an or Sunnah are the ones to be followed, even if they oppose the views of a scholar who is superior than Al-Hafizh Ibn Hajar or even oppose the views of some Sahabah. Allah (Exalted be He) says: ﴿(And) if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم)﴾ Allah (may He be Praised) has not ordered us to refer it to so and so, but He rather says: ﴿, refer it to Allâh and His Messenger (صلى الله عليه وسلم), if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.﴾ And: ﴿And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge).﴾

Yet, we should show respect and reverence to the scholars and beseech Allah to have mercy and forgiveness on them. We should not insult or hold them in contempt, but we should speak well of them. If anyone finds a weak view stated by an Imam, scholar or a recognized Hadith scholar, he should explain the truth and substantiate it with proof without underestimating them.

Knowledge seekers should observe this conduct with scholars. They must appreciate the status, rank and merits of those scholars.

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However, should they discover an apparent mistake made by scholars, whether he is from the later or former generations, they should point out this mistake. The opinions of the scholars are still accepted or refuted until the Day of Resurrection. Imam Malik stated: "Our opinions can be accepted or refuted except the sayings of the one who is buried in this grave," he meant the Prophet (peace be upon him).

Imam Al-Shafi`y (may Allah be merciful with him) stated: "People unanimously agreed that whoever knows the Sunnah of Allah's Messenger (peace be upon him) clearly must not disregard it for the view of any person."

Imam Ahmad (may Allah be merciful with him) said: I wonder at a group of people who are certain of the Sanad of Hadith and then seek the opinion of Sufyan (he means Sufyan Al-Thawry). Although Sufyan (may Allah be merciful with him) is a great scholar, Ahmad refused to disregard the Hadith

and seek his opinion. Imam Ahmad (may Allah be merciful with him) then recited Allah's saying: ﴿And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.﴾

Imam Abu Hanifah said: When the Hadith is reported from the Messenger of Allah (peace be upon him), it is to be taken for granted; and when it is reported by the Sahabah, it is also to be taken for granted

but when it is reported by Tabi`un (Followers, the generation after the Companions of the Prophet), it can be accepted or refuted.

There are an abundance of opinions of scholars on this issue. May Allah grant us success!

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Q: Should we put into action Da`if (weak) and Mawdu` (fabricated) Hadiths in matters of worship?

A: Regarding Mawdu` (fabricated Hadith), it is only permissible to mention and cite them when warning against them.

As for the Da`if (weak) Hadiths, there is no harm in mentioning them to endear good actions and admonish against bad ones. Yet, they cannot be cited as proofs. To dispense with them in favor of Sahih (authentic) Hadiths is much better and has a priority.

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155- Kinds of Da`if Hadith

Q: How many types of Da`if (weak) Hadith are there?

A: According to Al-Hafizh Ibn Hibban, there are various types of Da`if Hadith that he counts as forty-nine types.

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However, they are of two types: First: A Da`if Hadith that can be a supporting basis for judging a Hadith as Hasan according to Al-Tirmidhy and a group of scholars. Second: A Da`if Hadith that have no consideration and cannot stand as proof, because they are too weak to stand as evidence, in cases when they contain a narrator accused of telling lies or making excessive mistakes or are marked by a defect of discontinuity, Irsal (narrating a Hadith with no Companion of the Prophet in the chain of narration) or interruption without a Mutabi` [another narrator who narrates the same Hadith from the same source/shaykh] or Shahid [another Hadith conveying the same content through another chain of narrators] or the like means.

According to the terminology of Abu `Isah Al-Tirmidhy (may Allah be merciful with him), the Hasan (good) Hadith signifies a Hadith whose narrators are not fully accurate and it is reported through more than one way of narration and does not contain a narrator accused of telling lies. At the same time, it is not Shadhdh (irregular), Munqati` (interrupted), Ma`lul (defective) due to a fatal defect. According to scholars, this type of Hadith can stand as proof as the Sahih (authentic) Hadiths.

Early scholars classified Hadith into two categories: Sahih (authentic) and Da`if (weak), where Hasan (good) Hadiths would be classified under Sahih (authentic) Hadiths. Then, Al-Tirmidhy and a group of scholars classified Hadith into three categories: Sahih (authentic), Da`if (weak), and Hasan (good), where they regarded as Hasan the Hadith whose narrators are not fully accurate but the other conditions are met i.e. uprightness, continuity, and the Hadith is free from eccentricity and blemish. This type of Hadith can stand as proof and it is better than opinions and analogy, as stated by Imam Ahmad (may Allah be pleased with him).

Coherent Da`if Hadith can stand as proof. It is better than human viewpoints, because its Isnad (chain of reporters) is continuous and free from eccentricity and blemish. Yet, its narrators or some of them have not completely memorized it; rather, there is a defect in their memorization but they do not make excessive mistakes; rather, they have some illusions or errors.

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156- Hadith: (Whoever sits after the Fajr Prayer remembering Allah until the sun rises...)

[Examine the authenticity of] the Hadith: (Whoever sits after the Fajr Prayer remembering Allah until the sun rises, then offers two Rak`ahs, will have a reward equal to like that of Hajj and 'Umrah, fully rewarded, fully rewarded!)

A: This Hadith has some chains of transmission with which there is nothing wrong. Thus, it is regarded as Hasan Li Ghayrih (A Hadith is judged Good by virtue of another Hadith when its weakness is so slight that it can be raised through another chain to the level of the Good Hadith), and it is recommended to offer this Salah after the sun has risen to the height of a spear i.e., approximately fifteen or twenty minutes after sunrise.

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157- The Hadith: (Whoever visits my grave **in Madinah** and is hopeful of Allah's reward will deserve my intercession...)

Q: A questioner asks: Is the Hadith: (Whoever visits my grave **in Madinah** and is hopeful of Allah's reward will deserve my intercession on the Day of Resurrection) **authentic?**

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A: This Hadith is narrated by Ibn Abu Al-Dunya from the way of Anas ibn Malik from the Prophet (peace be upon him) in this wording. Its Isnad (chain of reporters) includes Sulayman ibn Zayd Al-Ka`by, who is weak narrator. It is also narrated by Abu Dawud Al-Tayalisy from the way of `Umar, where its Isnad (chain of reporters) includes an unknown narrator. Yet, there are many Sahih (authentic) Hadiths reported that exhort people to visit all graves in general in order to take lessons and invoke Allah (Exalted be He) for the dead. Regarding the Hadiths reported on visiting the grave of the Prophet (peace be upon him) specifically, they all are Da`if (weak). Even it is said that they are Mawdu` (fabricated). Anyone who wants to visit graves or the grave of the Messenger (peace be upon him); a legal visit for taking a lesson, invoking Allah (Exalted be He) for the dead and invoking Allah's peace upon the Prophet (peace be upon him) and asking Allah to be pleased with his two Companions, without traveling for this very purpose, his visit is permissible and he should expect the reward from Allah (Exalted be He). On the other hand, the person traveling for this specific purpose, seeking blessing and benefit through this visit, or appointing certain times for such visits, his visit is a Bid`ah (innovation in religion) that is unsubstantiated neither by a Sahih (authentic) text nor by an act done by the Salaf (righteous predecessors). Rather, there are texts reported that prohibit this, such as the Hadith reading: (Do not set out on a journey except to three Masjids (mosques): Al-Masjid Al-Haram (the Sacred Mosque in Makkah), this Masjid of mine (Al-Masjid Al-Nabawy in Madinah) and Masjid

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Al-Aqsa (Al-Aqsa Mosque in Jerusalem).) (Related by Al-Bukhari and Muslim) The other Hadith also declares: (Do not make my grave a place of celebration and do not make your houses graves, but invoke blessings on me, for your blessings reach me wherever you may be.) (Related by Muhammad ibn 'Abdul-Wahid Al-Maqdisi in his book Al-Mukhtarah).

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Book on Mawdu` Hadiths

158- Warning against telling lies about Allah's Messenger (peace be upon him) and against some Mawdu` Hadiths

It is reported in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of `Aly (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾Do not attribute matters to me falsely, for anyone who attributes false matters to me will be doomed to Hell-Fire.﴿ Also, it is related by both Al-Bukhari and Muslim on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾Whoever intentionally tells lies about me, let them take their place in the Fire.﴿ Moreover, it is related by both of them on the authority of Al-Mughirah ibn Shu`bah (may Allah be pleased with him) attributing it to the Prophet (peace be upon him): ﴾Ascribing false things to me is not like ascribing false things to anyone else. Whosoever tells a lie about me intentionally, let him occupy his seat in Hell-Fire!﴿ This is also recorded in the Sahih (book of authentic Hadiths)

of Muslim on the authority of Samurah ibn Jundub (may Allah be pleased with him) that the Prophet (peace be upon him) said, ﴾"He who relates from me something which he deems false is one of the liars."﴿ This Hadith applies to whoever knows the falsity of what they ascribe to the Prophet (peace be upon him) as clarified by Al-Nawawy (may Allah confer mercy upon him) in his commentary on Sahih of Muslim.

These Hadith indicate the prohibition of telling lies about the Prophet (peace be upon him) and the prohibition of reporting what one knows or has doubts with regard to the falsehood of a Hadith unless he warns against its fabrication. There are many Mutawatir Hadiths (Mutawatir Hadith is a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) in this regard and they all warn against the severe punishment waiting for those who attribute lies to the Prophet (peace be upon him) and that this is one of the major sins. Some scholars are of the opinion that whoever intentionally tells lies about the Prophet (peace be upon him) is a non-Muslim. However, most scholars do not take this point of view, but if a person believes telling lies about the Prophet (peace be upon him) is allowed, all scholars are of the opinion that he is a non-Muslim. Anyway, telling lies about the Prophet (peace be upon him) is among the most major sins due to the great evils that come from doing so as well as what scholars

maintained with regard to those who fabricate Hadith. May Allah protect us from this!

Scholars (may Allah confer mercy upon them) clarified that it is not permissible to relate Hadith Mawdu` (fabricated Hadith) unless one mentions its status. If the Hadith is Da`if (a Hadith that fails to reach the status of Hasan, due to a weakness in the chain of narration or one of the narrators), it is not permissible to refer it positively to the Prophet (peace be upon him) but it should be narrated in Sighat Al-Tamrid (passive or other form which shows that the Hadith is weak).

Scholars laid down these rules to keep people away from attributing lies to the Prophet (peace be upon him) and narrating what is doubtful. However, one of the seekers of knowledge showed me a flier that includes a long Hadith about Isra' (Night Journey) and Mi`raj (Ascension to Heaven) in forty papers and it was attributed to Ibn `Abbas (may Allah be pleased with him) from the Prophet (peace be upon him). I read it and found that it is falsely attributed to the Prophet (may peace be upon him) and Ibn `Abbas. It had no authentic Hadith except a small number with the aim of veiling other false Hadiths that were included and confusing common people and those said to be scholars but do not pay attention to the degree of authenticity of Hadiths. Praise be to Allah, all Hadiths of Isra' and Mi`raj are known and do not include anything that certifies the authenticity of Hadiths fabricated by the compiler of this pamphlet. If a person has a good command of

the style of the Prophet's (peace be upon him) speech and his authentic Hadiths reported on the subject of Isra' and Mi`raj, he will realize that they are definitely fabricated and do not include sayings of Allah's Messenger (peace be upon him) except a little.

The referred to flier was published at the expense of Al-Maktabah Al-`Arabiyyah in Baghdad owned by Salman Nu`man Al-A`zhamy. I feel terribly sorry that the owner of this bookstore permitted the publication of this pamphlet; deceiving Muslims with it without informing them of the invalidity of its contents in view of obeying Allah (Exalted be He) and His Messenger (peace be upon him) and advising Muslims. Indeed, it is a great calamity and an unbearable catastrophe for Muslims that this man and those like him who are said to be scholars, publish information without any verification and discrimination between what is valid and what is invalid and what is proper to be circulated from what is improper. Those in charge of publication like the owners of bookstores should investigate these materials and make sure their content is authentic. They should also avoid publishing any thing that brings harm to Muslims even though they may think that the people will benefit by it.

However, these invalid publications and magazines that contain myths, fabricated Hadiths, harmful articles, and attractive pictures are wide spread among Muslims and therefore, scholars should warn against them and inform people about

what they are hearing and seeing so that Muslims may be aware of their religion and be safe from the evil schemes of wrongdoers, who are keen to distribute things that defame Islam, prevent people from the way of right and call to bad manners. May Allah make their attempts vain and protect Muslims against their evil! He is the One Able to do that.

From my part, after reading this flier, I found that Al-Hafizh Al-Dhahaby (may Allah confer mercy upon him) mentioned in his book Al-Mizan (vol. 4, p. 230) under the biography of Maysarah ibn `Abd Rabbuh Al-Farisy Al-Tarras that he is the one who invented this Hadith. Al-Dhahaby said: "As for Maysarah ibn `Abd Rabbuh Al-Farisy, then Al-Basry, Al-Tarras Al-Akkal, Ibn Abu Hatim said concerning him: "Maysarah ibn `Abd Rabbuh is Al-Tarras. He reported Hadith from Layth ibn Abu

Sulayim, Ibn Jurayj and others." Muhammad ibn `Isa Al-Tabba` said, "I said to Maysarah ibn `Abd Rabbuh 'From where did you report the Hadiths that recite such and such and take such and such? Maysarah said, "I fabricated it in order to urge people to such acts." Ibn Hibban said, "He (Maysarah) said, "He was among those who report fabricated Hadiths ascribed falsely to reliable narrators and fabricate Hadiths. He is the narrator of the long Hadith on the merits of the Qur'an." Abu Dawud said, "He admitted that he fabricated Hadiths." Al-Daraqutny said, "He (Maysarah) is Matruk (a narrator whose Hadith transmission was discarded due to unreliability)". Abu Hatim said, "He used to invent Hadiths and he fabricated

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Hadiths on the merits of Qazwin and Al-Thughur (Muslim frontiers)". Abu Zur`ah said, "He (Maysarah) fabricated forty Hadith on the merits of Qazwin and said: 'I do so for the sake of Allah." Al-Bukhari said: "Maysarah ibn `Abd Rabbuh is accused of lying." Dawud ibn Al-Muhabbar said, "We reported from Maysarah ibn `Abd Rabbuh from Musa ibn `Ubaydah from Al-Zuhry on the authority of Anas attributing it to the Prophet (peace be upon him): ("Whoever has a wise mind or a pure instinct, his sins will not harm him. It was said: 'How come, Messenger of Allah?' He said: 'Because whenever he commits a sin, he quickly repents".) Ibn Hibban said: Maysarah ibn `Abd Rabbuh related from `Umar ibn Sulayman Al-Dimashqy from Al-Dahhak on the authority of Ibn `Abbas attributing it to the Prophet (peace be upon him): (When I was taken to the world sky, I saw in it a rooster with short green feathers and its long feathers are white. Its legs are in the lowest lands and its head is by `Arsh (Allah's Throne).) He mentioned a Hadith concerning Mi`raj that reaches twenty pages related by Humayd ibn Zanjawayh from Muhammad ibn Abu Khidash Al-Mawsily from `Aly ibn Qutaybah from Maysarah ibn `Abd Rabbuh and mentioned this Hadith.

This is what is mentioned by Al-Hafizh Al-Dhahaby (may Allah confer mercy upon him) under the biography of Maysarah quoted from Ibn Hibban (may Allah confer mercy upon him). It is clear evidence that Maysarah is the one who fabricated this long Hadith, may Allah punish him. It is known that this flier should be destroyed in order

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to release Muslims from its evil, for it is a clear falsehood that should be removed as well as the obligation of giving advice to Muslims. Written on 21/121/1370 A.H.

By Shaykh

`Abdul-`Aziz ibn `Abdullah ibn Baz

Judge of Al-Kharj

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Discussion on the Hadith of Khalid ibn Al-Walid in which he asked the Prophet (peace be upon him) about more than twenty questions

Q: What about the Hadith attributed to Khalid ibn Al-Walid, which contains more than twenty questions and is distributed to people with the aim of softening their hearts? It reads:

Khalid ibn Al-Walid said, (A Bedouin came to the Messenger (peace be upon him) and said: O Messenger of Allah, "I came to ask you about what may enrich me in this world and in the Hereafter." The Messenger (peace be upon him) said: "Ask whatever you like." He said: "I want to be the most knowledgeable of mankind." The Prophet (peace be upon him) said:

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"Fear Allah and you will be the most knowledgeable of mankind." He said: "I want to be the richest of mankind." The Prophet (peace be upon him) said: "Be content and you will be the richest of mankind." He said: "I would like to be the closest one to Allah." The Prophet (peace be upon him) said: "Say Adhkar (invocations) to Allah frequently and you will be the closest to Allah." He said: "I would like to have a complete Iman (Faith)." The Prophet (peace be upon him) said: "Have good morals and your faith will be complete." He said: "I would like to be of the benevolent." The Prophet (peace be upon him) said: "Worship Allah as if you see Him, and if you can not achieve this state of devotion, then you must be aware that He is seeing you." He said: "I would like to be obedient." The Prophet (peace be upon him) said: "Perform the obligations of Allah and you will be of the obedient." He said: "I would like to meet Allah without a sin." The Prophet (peace be upon him) said: Perform complete ritual bath after Janabah (major ritual impurity related to sexual discharge) and you will meet Allah without a sin." He said: "I would like to be gathered on the Day of Resurrection in the light." He said: "Do not do wrong yourself or anyone else and you will be gathered on the Day of Resurrection in the light." He said: "I would like Allah to show mercy to me on the Day of Resurrection." The Prophet (peace be upon him) said: "Show mercy to yourself and show mercy to Allah's servants and He will show mercy to you on the Day of Resurrection." He said: "I would like to decrease my sins." The Prophet (peace be upon him) said: "Seek forgiveness frequently and your sins will be reduced." He said: "I would like to be the most honorable of mankind." The Prophet (peace be upon him) said: "Do not complain

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to people and you will be the most honorable of mankind." He said: "I would like to be the strongest of mankind." The Prophet (peace be upon him) said: "Rely on Allah and you will be the strongest of mankind." He said: "I would like Allah to expand my livelihood." He said: "Keep yourself always pure and Allah will expand your livelihood." He said: I would like to be one of those who are beloved by Allah and His Messenger." The Prophet (peace be upon him) said: "Love what Allah and His Prophet love and you will be one of their beloved ones." He said: "I would like to be secured from the wrath of Allah." The Prophet (peace be upon him) said: "Do not get angry at anyone of Allah's creatures

and you will be secured from the wrath of Allah on the Day of Resurrection." He said: "I would like my supplications to be responded to." The Prophet (peace be upon him) said: "Avoid eating what is unlawful and your innovations will be responded to." He said: "I do not want to be put to shame by my Lord on the Day of Resurrection." The Prophet (peace be upon him) said: "Guard your private parts from Zina (adultery) in order not to be put to shame by your Lord on the Day of Resurrection." He said: "I would like my Lord to conceal my defects on the Day of Resurrection." The Prophet (peace be upon him) said: "Conceal the defects of your fellow Muslims and Allah will conceal your defects on the Day of Resurrection." He said: "What saves me from sins or faults?" The Prophet (peace be upon him) said: "Tears, submission and sickness." He said: "Which good deed is the greatest in the sight of Allah (may He be Exalted)?" The Prophet (peace be upon him) said: "Good manners, humbleness and patience in trials."

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He said: "Which bad deed is greatest in the sight of Allah (may He be Exalted)?" The Prophet (peace be upon him) said: "Bad manners and miserliness." He said: "What stops the Wrath of the Lord in this world and in the Hereafter?" The Prophet (peace be upon him) said: "Secret charity and maintaining the ties of kinship." He said: "What puts off the fire of Hell on the Day of Resurrection?" The Prophet (peace be upon him) said: "Adhering to patience in this world on trials and calamities.")

Imam Al-Mustaghfiry said: "I have not seen a Hadith more inclusive and illustrative of the merits of religion than this Hadith." Related by Imam Ahmad ibn Hanbal.

A: This Hadith is related in the book entitled Kanz Al-`Ummal with some difference from that is mentioned here and its text as related in this book which is mentioned in Part 16, with number (44154). Shaykh Jalal Al-Din Al-Suyuty (may Allah confer mercy upon him) said, "I found this Hadith in the manuscript of Shaykh Shams Al-Din ibn Al-Qammah in his compilations on the authority of Abu Al-`Abbas Al-Mustaghfiry. He said: I traveled to Egypt to seek knowledge from Imam Abu Hamid Al-Misry to take the Hadith narrated by Khalid ibn Al-Walid from him and he commanded me to fast for a year. When I came back to take the Hadith from him, he told me the Hadith with his chain of narration from his Shaykhs tracing the chain back to Khalid ibn Al-Walid, who said: (A man came to the Prophet (peace be upon him)

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and said: I am going to ask you about things related to this world and the Hereafter. The Messenger of Allah (peace be upon him) said: Ask whatever you wish. He said: "I want to be the most knowledgeable of mankind." The Prophet (peace be upon him) said: "Fear Allah and you will be the most knowledgeable of mankind." He said: "I want to be the richest of mankind." The Prophet (peace be upon him) said: "Be content and you will be the richest of mankind." He said: "I would like to be the best of people." The Prophet (peace be upon him) said: "Benefit people and you will be the best of them." He said: "I would like to be the most just of people. He said: Wish for people the same you wish for yourself and you will be the most just of people. He said: "I would like to be of the closest to Allah. He said: Remember Allah frequently and you will be of the closest servants to Him. He said: "I would like to be of the benevolent." The Prophet (peace be upon him) said: "Worship Allah as if you see Him, and if you can not achieve this state of devotion then you must consider that He is seeing you." He said: "I would like to have a perfect Iman (Faith)." The Prophet (peace be upon him) said: "Have good morals and your faith will be perfect." He said: "I would like to be obedient." The Prophet (peace be upon him) said: "Perform the obligations of Allah and you will be of the obedient." He said: "I would like to meet Allah without a sin." The Prophet (peace be upon him) said: Perform complete ritual bath after Janabah (major ritual impurity related to sexual discharge) and you will meet Allah without a sin." He said: "I would like to be gathered on the Day of Resurrection in the light." He said: "Do not do wrong anyone and you will be gathered on the Day of Resurrection in the light." He said:

"I would like Allah to show mercy to me on the Day of Resurrection." The Prophet (peace be upon him) said: "Show mercy to yourself and show mercy to Allah's servants and to yourself, and He will show mercy to you on the Day of Resurrection." He said: "I would like to decrease my sins." The Prophet (peace be upon him) said: "Seek forgiveness frequently and your sins will be reduced." He said: "I would like to be the most honorable of mankind." The Prophet (peace be upon him) said: "Do not complain to people and you will be the most honorable of mankind." He said: "I would like Allah to expand my livelihood." He said: "Keep yourself always pure and Allah will expand your livelihood." He said: I would like to be one of those

who are beloved by Allah and His Messenger." The Prophet (peace be upon him) said: "Love what Allah and His Prophet love and you will be one of their beloved ones." He said: "I would like to be secured from the wrath of Allah." The Prophet (peace be upon him) said: "Do not get angry at anyone of Allah's creatures and you will be secured from the wrath of Allah on the Day of Resurrection." He said: "I would like my supplications to be responded to." The Prophet (peace be upon him) said: "Avoid eating which is unlawful and your innovations will be responded." He said: "I do not like to be put to shame by my Lord on the Day of Resurrection." The Prophet (peace be upon him) said: "Guard your private parts from Zina (adultery) in order not to be put to shame by your Lord on the Day of Resurrection." He said: "I would like my Lord to conceal my defects on the Day of Resurrection." The Prophet (peace be upon him) said: "Conceal the defects of your fellow Muslim and Allah will conceal your defects on the Day of Resurrection." He said: "What stops the Wrath of the Lord in this world and in the Hereafter?" The Prophet (peace be upon him) said: "Secret charity and maintaining the ties of kinship." He said: "What puts off the fire of Hell on the Day of Resurrection?" The Prophet (peace be upon him) said: "Sawm (Fasting).") Refer to "Kanz Al-`Ummal" page 127-129.

This Hadith is Mawdu` (fabricated Hadith) and its narrators are unknown. It seems that the person who fabricated it collected its contents from authentic Hadiths and the sayings of scholars. Also, some of its phrases are inadmissible and contradict the evidence of Shari`ah (Islamic Law). No doubt that the rule in this regard is what is indicated by authentic Hadiths while this Hadith is undependable and unreliable, for it has no authentic Isnad (chain of transmission). May Allah grant us success!

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160- Examine the authenticity of the Hadith: ("If it were not for Muhammad, I would not have created you.")

Q: What is your opinion concerning the Hadith: ("If it were not for Muhammad, I would not have created you.") **which was mentioned in the book entitled "Al-Bidayah Wa Al-Nihayah" (vol. 2, p. 348)? This Hadith is also related by Al-Hakim in his book "Al-Mustadrak" and narrated by `Abdul-Rahman ibn Zayd ibn Aslam from his father from his grandfather on the authority of `Umar ibn Al-Khattab (may Allah be pleased with him) that the Prophet (peace be upon him) said,** (When Adam committed the sin, he said, "O Lord! I ask you in the name of Muhammad to forgive me." Allah said, "How do you know him when I have not created him yet?" He said, "O Lord! When you created me with Your Hands and breathed into me the soul You created, I raised my head and I saw written on the pillars of the Throne, 'There is no god but Allah and Muhammad is the Messenger of Allah', so I knew that You would not add to Your Name except the most beloved of all Your creatures to You." Allah said, "You said the truth, O Adam. He is the most beloved of all creation to Me, and if you have asked me in his name, I have forgiven you; and if it were not for Muhammad, I would not have created you.") **Al-Bayhaqy said, `Abdul-Rahman ibn Zayd ibn Aslam is the only narrator who reported it and he is Da`if (weak in narration). And Allah knows best.**

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A: I mainatain that this is a fabricated Hadith as illustrated by Shaykh-ul-Islam Ibn Taymiyyah (may Allah confer mercy upon him). No doubt that Allah (Exalted be He) created the Jinn and mankind, including Adam, in order to worship Him Alone with no partner. May Allah grant us success!

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161- A flier with fabricated Hadiths

Praise be to Allah, the Lord of the Worlds. May Allah's Peace and Blessings be upon our Prophet Muhammad and upon his family and all his Companions!

I have perused a flier beginning with: "The Messenger of Allah (peace be upon him) said: ﴾O `Aly, do not sleep until you have done five things: reciting the entire Qur'an, giving four thousand Dirhams in charity, visiting the Ka'bah, safeguarding your place in Paradise and reconciling with your opponent.' `Aly said: How can I do that, O Messenger of Allah? The Messenger of Allah (peace be upon him) said: 'Do you not know that if you recite ﴾Say (O Muhammad صلى الله عليه وسلم): "He is Allâh, (the) One.﴿ three times you have recited the entire Qur'an? And if you recite al-Fatihah (the Opening of the Book) four times you have given four

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thousand Dirhams in charity; and if you say: There is no god except Allah alone with no partner or associate; to Him be dominion and praise, He gives life and causes death, and He is Able to do all things, ten times, you have visited the Ka'bah. And if you say: 'There is no strength or power except with Allah, the Most High, the Almighty', ten times, you have safeguarded your place in Paradise. And if you say: 'I seek forgiveness from Allah, besides Whom there is no other god, the Ever-Living, the Eternal' ten times, you have reconciled with your opponent.'﴿ What is contained in this flier is not narrated in any of the reliable books of Hadith; rather, it is a Mawdu` (fabricated) Hadith that is falsely attributed to the Messenger (peace be upon him). Scholars (may Allah have mercy with them) stated that all the recommendations given to `Aly by the Prophet (peace be upon him) are given directly while those preceded by vocative particle [in Arabic: Ya i.e. O so and so] such as O `Aly, are Mawdu` (fabricated) except the saying of the Messenger (peace be upon him): ﴾O `Aly, you are to me like Harun was to Musa, but there is no Prophet after me.﴿ Among those who have stated that Shaykh Mulla `Ali Al-Qary in the book "Al-Asrar Al-Marfu`ah fil-Akhbar Al-Mawdu`ah that is known for "Al-Mawdu`at Al-Kubra" and Shaykh Isma`il Al-`Ajluny in his book Kashf al-Khafa' wa Muzil al-Ilbas.

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Hence, I warn my fellow Muslims against being deceived by this Hadith and similar fabricated reports, or working to print them or publish them among the Muslims, because that is misguiding the masses and deceiving them, and telling lies about the Messenger of Allah (peace be upon him); an act that serious warning is made against the one who does it deliberately, as he (peace be upon him) said in this Sahih (authentic) Hadith: ﴾Ascribing false things to me is not like ascribing false things to anyone else. Whosoever tells a lie against me intentionally, then surely let him occupy his seat in Hell-Fire.﴿ And: ﴾"He who relates from me something which he deems false is one of the liars."﴿

The Sahih (authentic) reports of the Messenger (peace be upon him) that are compiled in the reliable books of Hadith including the Sihah (authentic books), Sunan and Musnads provide sufficient material

for the one whom Allah (Exalted be He) guides to goodness and there is no need to resort to the reports of liars and fabricators. I ask Allah (Exalted be He) to enable us all to acquire beneficial knowledge and do righteous deeds. May He keep us all away from the path of misguidance and deviation, for He is All Hearing, Ever Near. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

General Mufty of The Kingdom of Saudi Arabia

and the Chairman of the Council of Senior Scholars and the Committee for Scholarly Research and Ifta'

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162- Hadith on trimming the beard

It is recorded by Al-Tirmidhy (may Allah be merciful with him), ("The Messenger of Allah (peace be upon him) used to cut some hair of his beard lengthwise and breadth-wise)

According to the scholars, this Hadith is Batil (null and void) and it cannot be ascribed to the Prophet (may peace be upon him). Some people rely on it though it is not an authentic report, for its Sanad (chain of narrators) includes `Umar ibn Harun Al-Balkhy, who is accused of lying. A Mu'min (believer) should not consider such false Hadith or take Rukhsah (concession) from the sayings or the actions of some scholars such as trimming or removing what exceeds the length of a fist from one's beard. This is opposing the Sahih Hadith that are related from the Messenger (peace be upon him) in which he commands Muslims to let their beards grow and trim their mustache. This is recorded in the Two Sahih (authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Ibn `Umar (may Allah be pleased with them) and in Sahih (authentic book of Hadith of Muslim on the authority of Abu Hurayrah (may Allah be pleased with him). The Sunnah (whatever is reported from the Prophet) should prevail over all. Allah (Glorified be He) says, (He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh) ,

(Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way).") And: (And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah - legal ways, orders, acts of worship, statements) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.) May Allah grant us success!

Q: In a book entitled "Durrat Al-Nasihin fil Wa'zh wal Irshad" (The Admonishers' Pearl in Preaching and Guidance) by a scholar of the ninth century A.H. called, `Uthman ibn Hasan ibn Ahmad Al-Khubry, I have read the following:

"It is narrated on the authority of Ja`far ibn Muhammad from his father, from his grandfather, that he said, 'Allah (Exalted be He) looked at a jewel and it became red. He looked at it again and it melted and trembled in awe of its Lord. Then, He looked at it for a third time and it became water. He looked at it for a fourth time and half of it became solid. Allah created the Throne out of one half and created water out of the other half, then He left it in that state. Hence, it trembles till the Day of Resurrection.'" Another passage reads: "It is narrated that `Aly (may Allah be pleased with him) said, 'Those who hold the Throne are four angels, each of them has four faces. Their feet are planted on a rock under the seventh firmament of the earth at a distance of a five hundred year journey.'" Please, enlighten me about the authenticity of what I have read!

A: This book is undependable, as it contains many Mawdu' (fabricated) and Da`if (weak) Hadiths, such as these two narratives, which have no source in Shari'ah (Islamic law). These two Hadiths are fabricated and falsely ascribed to the Prophet (peace be upon him). Therefore, we should not trust this book and others like it, which include the bad and the good, as well as Da'if and Mawdu' Hadiths. The Hadith of the Messenger (peace be upon him) have been examined by the scholars of Ahl Al-Sunnah wal-Jama'ah (those adhering to the Sunnah and the Muslim community) who have distinguished the Sahih from the Da`if. Hence, a believer should possess only good useful books, such as the Two Sahih Books (The two Authentic Books of Hadith: Al-Bukhari and Muslim), the Four Books of Sunan (by Abu Dawud, Ibn Majah, Al-Tirmidhi and Al-Nasai'), Muntaqa Al-Akhbar (the Selected Hadiths) by Ibn Taimiyah, Riyad Al-Salihin (Gardens of the Righteous) by Al-Nawawy, Bulugh Al-Maram (Reaching the Aim) by Al-Hafizh Ibn Hajar, 'Umdat Al-Hadith (Pillar of Hadith) by Al-Hafizh `Abdul-Ghany ibn `Abdul-Wahid Al-Maqdisy, Nasb Al-Rayah by Al-Zayla`y, and Talkhis al-Habir by Al-Hafizh Ibn Hajar as well as other useful books that are approved by scholars.

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163- Rejecting fabricated Hadith

Q: One day a so-called scholar delivered a Khutbah (sermon) after the Zhuhr (Noon) Prayer. He told us that when Khadijah, the wife of the Messenger of Allah (peace be upon him), died, he slaughtered a camel and accepted condolences for three days. He claimed this was narrated on the authority of Qatadah, who was a Sahaby (Companion of the Prophet). He mentioned another Hadith whose narrator he refused to mention, which states that the Messenger of Allah (peace be upon him) said, "I am a tree whose trunk is `Aly, Fatimah is its branch, and Al-Hasan and Al-Husayn are its fruits." He mentioned a third Hadith that states that the Messenger of Allah (peace be upon him) was once walking in the mountains of Makkah when he met a Jewish man. He asked him, "Have you not believed in me yet?" The Jew replied, "No." He said to him, "Ask this tree to come." The Jew said, "Muhammad asks you to come." So, the tree came to him covering him with its shade. He asked it, "Who am I?" The tree replied, "You are Muhammad, the Messenger of Allah." The Jew then pronounced the two Shahadahs (Testimonies of Faith). The tree then ascended to the heavens; it circumambulated around `Arsh (Allah's Throne), Kursy (Allah's Chair), Al-Lawh-ul-Mahfuzh (the Preserved Tablet), and Al-Qalam (the Pen of recording all things).

It then asked Allah for permission to invoke peace and blessings upon the Prophet (peace be upon him). He (peace be upon him) asked the Jew to kiss his hands and his feet. Another tale states that `Uthman ibn `Affan (may Allah be pleased with him) saw a man circumambulating around the Ka`bah, so he said to him, "You have committed Zina (adultery)." The man asked, "How did you know that?" He said, "I saw it in your eyes." The man said, "I have not committed Zina, but I looked at a Jewish woman (lustfully)." He asked `Uthman (may Allah be pleased with him), "Did you know this through Wahy (Revelation)?" He replied, "No, it is just a Mu'min's (believer) insight." When that preacher was asked for evidence of these tales, his supporters attacked us.

Please advise concerning the opinion of Shari`ah (Islamic law) regarding these tales which this man uses to admonish people instead of the useful and beneficial knowledge. May Allah reward you with the best!

A: These are all fabricated and groundless narrations that are not traceable to the Prophet (peace be upon him). The Prophet (peace be upon him) did not accept condolences for three days on the death of Khadijah (may Allah be pleased with her), nor did he slaughter a camel or invite the people to come and offer condolences for him, like what people do nowadays. He (peace be upon him) used to supplicate to Allah (Exalted be He) for Khadijah (may Allah be pleased with her) often. Sometimes, he slaughtered a camel and distributed the meat among her friends

as a gift. He also used to supplicate to Allah (Exalted be He) to have mercy upon her.

The claim that he (peace be upon him) slaughtered a camel when she passed away is groundless and fabricated. The Hadith of "I am a tree whose trunk is `Aly, ..." and the tale of the Jewish man and the tree which testified that Muhammad (peace be upon him) is the Messenger of Allah, ascended to the heavens, and circumnutated around the `Arsh, and so on, are also fabricated and baseless. The same applies to the tale of `Uthman (may Allah be pleased with him). Moreover, Qatadah was not a Sahaby; he was a Tabi`y (Follower, one of the generation after the Companions of the Prophet).

These four tales are all false and fabricated. However, it is authentically reported from the Prophet (peace be upon him) in other Hadith that he (peace be upon him) called some trees, so they came to him. This is one of the signs of Prophethood. The Prophet (peace be upon him) wanted to answer the call of nature, so he asked two trees to come near. He sat down between them and then each tree returned to its place. This is one of the proofs on the Prophethood of the Messenger of Allah. This is unlike the tale of the tree fabricated by this man.

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People should be warned against such liars; a preacher should fear Allah (Exalted be He) as He should be feared while preaching people. He should remind them of what benefits them in religious affairs through Ayahs (Qur'anic verses) and Sahih Hadiths. He should remind them of the Book of Allah and preach them through the Ayahs related to what Allah (Exalted be He) has ordained upon them and what He has prohibited. He should refer to the Sahih Hadith which was recorded by Al-Bukhari, Muslim, or Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) as well as others authenticated books. This so-called scholar should preach people using Sahih Hadith and Ayahs, which remind them of what benefits them. It is not permissible for him to use Hadith Mawdu` (fabricated Hadith). He should not narrate them or preach to others using them. He should avoid them because they are fabricated.

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It is authentically reported that the Messenger of Allah (peace be upon him) said, ("Anyone who narrates a Hadith knowing it is false, is one of the liars.") And: ("Anyone who fabricates lies against me will take his seat in the Fire.") There are many other Hadith to the same effect. It is not permissible for a believer to narrate the fabricated Hadith knowingly. He should avoid them except if a person narrates them to indicate their falseness and warn against them. This is an important matter because fabricating lies against the Prophet (peace be upon him) is not like anyone else. Although telling lies is prohibited except the cases which the Shari`ah permitted; yet telling lies against the Prophet (peace be upon him) is one of the major and grievous sins. We ask Allah to grant us safety.

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164- Discussion on the Hadith about a cry that takes place in Ramadan

In the name of Allah, and mercy and blessings be upon the Prophet and upon his family and those who followed his guidance.

I was informed that some ignorant people distribute a flier containing a fabricated Hadith falsely attributed to the Prophet (peace be upon him). The Hadith is reported by Ibn Mas`ud that the Prophet (peace be upon him) said, ("If a cry occurs in Ramadan; a tumult will take place in Shawwal, people will be distinguished in Dhul-Qa`dah and killing will spread in Dhul-Hajjah and Al-Muharram. How about Al-Muharram?" He said the last phrase three times, and then said, "Away, away! People are killed in it in great commotion." We said, "What is the cry, O Messenger of Allah? The Prophet (peace be upon him) said, "It occurs in the half of Ramadan in the night of Friday (i.e. Thursday night, as in the Hijri calendar the night precedes the day). When it takes place, it awakens from sleep, causes the one standing to sit down and brings out ladies from their bedrooms. It occurs in the night of Friday in a year of many earthquakes and intense cold. If half of Ramadan corresponds to a night of Friday in a year, then after you offer Fajr (Dawn) Prayer enter your houses, close your doors,

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shut every aperture in your homes, cover yourselves and close your ears. Then, when you notice the cry, fall down in prostration to Allah, and say: "Subhan Al-Quddus, Subhan Al-Quddus, Rabbuna Al-Quddus (i.e. Glorified be the Holy [Allah], Glorified be the Holy, our Lord is the Holy). He who does so, will be in safe and whoever does not will be destroyed.)

This Hadith is groundless. It is false and void. There passed many years in which the night of Friday coincided with the night of the half of Ramadan and nothing of this false cry occurred. It is clear that it is not permissible to circulate this false Hadith and it is necessary to destroy the pamphlets that contain it and inform people of its falsity. It is known that every Muslim should fear Allah (Exalted be He) at all times and keep away from what Allah forbade till death. Allah (glory be to Him) said to His Prophet (peace be upon him): (And worship your Lord until there comes unto you the certainty (i.e. death).) And He (Exalted be He) said, (O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].) The Prophet (peace be upon him) said to Mu`adh (may Allah be pleased with him): (Fear Allah wherever you are and follow a bad deed with a good one

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and it will wipe it out, and behave well towards people.") Ayahs (Qur'anic verses) and Hadiths on the

necessity of adherence to piety and right and bewaring of anything that Allah (Exalted be He) forbade at all times are many and known. May Allah guide Muslims to what pleases Him and grant them understanding of religion! We implore to Him to protect us and them from the misleading and the evil of callers to falsehood, for He is the Most Generous. May Allah's Peace and Blessings be upon our Prophet Muhammad and upon His Family and companions!

General Mufty of the Kingdom of Saudi Arabia

and chairman of Council of Senior Scholars and Departments of scholarly research and Ifta'

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The degree of authenticity of the Hadith: (Satan dallies with the dead)

Q: Is the Hadith that: (Satan dallies with the dead) authentic?

A: As far as we know, it is Batil (false) and has no basis in the purified Shari`ah (Islamic law).

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166- The degree of authenticity of the Hadith: "Whoever conveys Allah's Blessings upon me two hundred times on Friday, Allah will forgive their sins for two hundred years"

Q: Reading some religious books, I perused a Hadith of the Prophet (peace be upon him) that means: "Whoever conveys Allah's Blessings upon me on Friday two hundred times, Allah will forgive his sins for two hundred years". What is the degree of authenticity of this Hadith? How would the sins of two hundred years be forgiven despite that a person's life span is far smaller than that?

A: This Hadith is not authentic; rather, it is Mawdu` (fabricated), falsely attributed to the Prophet (peace be upon him) and baseless - may Allah punish its fabricator with what he deserves. However, it is authentically reported that the Prophet (peace be upon him) encouraged people to convey blessings upon him in his saying: ("If anyone conveys blessings upon me once, Allah will bless him ten times.") Allah (Glorified and Exalted be He) also says: (Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).)

Therefore, it is Mustahab (desirable) for every Mu'min, male or female, to frequently send their peaces and blessings upon the Prophet (peace be upon him) at all times according to the mentioned Hadith and Ayah(Qur'anic verse). Allah is the One Who grants success!

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167- Verifying the authenticity of Hadith: "Whoever invokes Allah's blessings on me a thousand times in one day will not die until they receive glad tidings of being admitted to Jannah."

Q: What is the degree of authenticity of the following Hadith: "Whoever invokes Allah's blessings on me a thousand times in one day will not die until they receive glad tidings of being admitted to Jannah"?

A: I know of no origin to this Hadith. In fact, the Noble Qur'an and the Sahih (authentic) Hadith comprise details on the issue of invoking Allah's blessings on the Prophet (peace be upon him) that make us dispense with the Hadith in question. To give some examples; Allah (Exalted be He) says: (Allâh sends His Salât (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your Salât on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. As-Salâmu 'Alaikum).) On the other hand, the Prophet (peace be upon him) was asked about the manner of invoking Allah's blessings on him and he answered: (Say: Allahuma Salli `Ala Muhammad Wa`ala Ali Muhammad Kama Sallayta `Ala Ibrahim (Abraham, peace be upon him) Wa`ala Ali Ibrahim Innaka Hamidun Majid. Allahumma Barek `Ala Muhammad Wa`ala Ali Muhammad Kama Barakta `Ala Ibrahima Wa`ala Ali Ibrahim Innaka Hamidun Majid. 'O Allah! Send Your Mercy on Muhammad and on the family of Muhammad, as You sent Your Mercy on Ibrahim 'Abraham, peace be upon him' and on the family of Ibrahim, for You are the Most Praise-worthy, the Most Glorious. O Allah! Send Your Blessings on Muhammad and the family of Muhammad,

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as You sent your Blessings on Ibrahim and on the family of Ibrahim, for You are the Most Praise-worthy, the Most Glorious'.) It is worth mentioning that the Ayah (Qur'anic verse) mentioned above is general. Likewise, the Hadith quoted above is general and it encompasses invoking Allah's blessings on the Prophet (peace be upon him) both inside and outside Salah (Prayer). It is authentically reported that the Prophet (peace be upon him) said: (Whoever invokes Allah's blessings on me once, Allah will bless him ten times.) May Allah's Peace and Blessings be upon our Prophet Muhammad, his family, his Companions, and upon all those who follow him sincerely! May Allah grant us success!

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168- Verifying the authenticity of the Hadith: "If you are confused regarding certain matters, seek the help of the dwellers of the graves"

Q: Some people claim that seeking the help of the deceased is permissible for the Prophet (peace be upon him) said: "If you are confused regarding certain matters, seek the help of the dwellers of the graves." Is this Hadith Sahih (authentic)?

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A: This is a fabricated Hadith that is falsely attributed to the Messenger of Allah (peace be upon him). Many scholars including Shaykh Al-Islam Ibn Taymiyyah (may Allah be merciful with him) warned against this Hadith. Ibn Taymiyyah stated in his book: Majmu` Al-Fatawa (vol. 1, p. 356): "Scholars of Hadith unanimously agree that this Hadith is falsely attributed to the Prophet (peace be upon him). No acknowledged scholar of Hadith reported it and it is not found in any of the reliable Books of Hadith."

This falsely attributed Hadith contradicts the Qur'an and Sunnah (whatever is reported by the Prophet) for they both command us to devote our `Ibadah (worship) to Allah Alone and prohibit Shirk (associating others with Allah in His Divinity or worship). Undoubtedly, invoking, seeking the help of, and resorting to the dead in times of calamites and catastrophes, or prosperity are acts of major Shirk.

The early Mushriks (those who associate others with Allah in His Divinity or worship) used to worship Allah Alone when suffering from immense distress, but in times of prosperity, they would associate partners with Him. Allah (Glorified and Exalted be He) says: ﴾And when they embark on a ship, they invoke Allâh, making their Faith pure for Him only: but when He brings them safely to land, behold, they give a share of their worship to others.﴿ There are many other Ayahs (Qur'anic Verses) to the same effect. The Mushriks of these days commit the Shirk in times of prosperity

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and adversity. They even commit Shirk more in times of adversity. This shows that their Kufr (disbelief) is worse and greater than that of the early polytheists. Allah (Glorified and Exalted be He) says: ﴾And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him)﴿

And: ﴾So, call you (O Muhammad صلى الله عليه وسلم and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it).﴿ And: ﴾So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.﴿ ﴾Surely the religion (i.e. the worship and the obedience) is for Allâh only.﴿ Allah (Glorified be He) says: ﴾Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).﴿ ﴾If you invoke (or call upon) them, they hear not your

call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is the All-Knower (of everything).﴿ These two Ayahs comprise all those being worshipped other than Allah (Exalted be He) such as the prophets, righteous people, and so on. In the following Ayah (Qur'anic verse), Allah (Glorified be He) clarifies that supplicating others than Allah (Exalted be He) is Shirk and Kufr. He (Exalted be He) says: ﴾And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! Al-Kâfirûn (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.﴿

There are many Ayahs indicating the obligation of dedicating acts of `Ibadah and directing our Du`a' (supplication) to Allah Alone and the prohibition of worshipping the dead, idols, trees, stones. These are known to those who contemplate and seek the guidance of the Qur'an. Similarly, there are many authentic Hadith Mutawatir (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) indicating the same import. Allah is the One Whose help is to be sought. There is neither might nor power except with Allah.

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169- Verifying the authenticity of the Hadith: "Do not beat whoever is named Muhammad..."

Q: I came across a Hadith that reads: "Do not beat whoever is called Muhammad nor insult him." Is it a Hadith Sahih (authentic Hadith)?

A: This is a fabricated Hadith that is falsely attributed to the Messenger of Allah (peace be upon him) and it has no origin in the purified Sunnah (whatever is reported from the Prophet). The same applies to the alleged narrations that read: "Whoever is named Muhammad will be granted the protection of Muhammad and is about to

be admitted to Jannah 'Paradise.'" And, "Whoever is called Muhammad will have a house of so and so..." All the foregoing narrations have no origin of authenticity as significance is for following Prophet Muhammad (peace be upon him), not for having the same name as him. Indeed, there are many men are called Muhammad and they are wicked people because they do not follow the Prophet (peace be upon him) and do not apply Shari`ah (Islamic law). Thus, names do not purify people. Rather, people are purified by their good deeds and piety. Whoever is called Ahmad, Muhammad, or Abu Al-Qasim while he is Kafir (disbeliever) or Fasiq (someone flagrantly violating Islamic law) will not be helped by their names. A servant of Allah has to fear Allah (Exalted be He), obey Him, and abide by His Shari`ah with which Allah sent His Prophet Muhammad (peace be upon him). Such is the way of salvation for neither reward nor punishment depends on names. In fact, Al-Busiry was wrong when he said in his poem called Al-Burdah:

For verily I will have his promise of protection, as I am named
Muhammad. And he is the most faithful of mankind in fulfilling his promise

The same poet made a greater mistake by saying (while addressing the Prophet):

O most generous of all creatures, I can not seek refuge in any one
Except you in times of complete adversity
If you are not to help me on the Day of Resurrection
Out of kindness; otherwise, I will perish!
Verily, this world and the Hereafter are some of your bounties
And the knowledge of the Preserved Tablet (Lawh) and the Pen are some of your knowledge

This poor poet resorted to the protection of the Messenger (peace be upon him) rather than Allah (Glorified and Exalted be He). He mentioned that he will be ruined if the Messenger (peace be upon him) does not lend him a helping hand.

He forgot that it is Allah (Glorified be He) Who is capable of harming, benefiting, giving, withholding and saving His Awliya' (pious people). He regarded the Messenger (peace be upon him) as the owner of the worldly life and the Hereafter and that they are some of his bounties. He made him knowledgeable of the Ghayb (the Unseen) and that the knowledge of the Lawh and the Pen (pen with which Predestination is written in the Preserved Tablet) are part of his knowledge. This is utter Kufr (disbelief) and an excessive reverence of the Prophet (peace be upon him). We ask Allah to grant us protection and safety.

If Al-Busiry died believing in this without making Tawbah (repentance to Allah); he died on Kufr and deviation. Thus, every Muslim has to beware of such exaggeration and should not be deceived by Al-Burdah and its author. Allah is the One Who is sought for help and in Him we trust. There is neither might nor power except with Allah.

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170- Verifying the authenticity of the Hadith: "Learn sorcery but do not practice it"

Q 2: What is the degree of authenticity of the following Hadith: "Learn sorcery but do not practice it"?

A: This narration is false and baseless. Learning sorcery and practicing it are both impermissible. This is an act of Munkar (that which is unacceptable or disapproved of by Islamic law and Muslims of sound intellect), Kufr (disbelief) and deviation. Allah (Exalted be He) condemned sorcery saying:

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﴾And they followed what the Shayâtîn (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hârût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their ownselves, if they but knew.﴿ ﴾And if they had believed, and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew!﴿ Allah (Glorified be He) states in the foregoing Ayahs (Qur'anic verses) that sorcery is Kufr and that it is taught by the devils. Allah (Exalted be He) dispraises devils and tells us that they are our enemies. The Ayahs mentioned above signifies that teaching sorcery is Kufr, which brings harm but not benefit. Allah (Exalted be He) commands us to beware of sorcery which is Kufr and this is why He (Exalted be He) mentions, in the concerned Ayahs, that neither of the two angels taught anyone sorcery until they had said: "We are only for trial, so disbelieve not 'by learning this magic from us'." Allah (Exalted be He) then says: ﴾but they could not thus harm anyone except by Allâh's Leave.﴿ So it is known that sorcery is Kufr and misguidance and that sorcerers can not harm anyone except by Allah's Leave i.e. His universal Qadary Leave (i.e. things that He decrees should happen even though He may dislike them), not His religious Shar`y (Islamic legal) Leave (i.e. that which He prescribes and which pleases Him), as Allah (Exalted be He) does not prescribe sorcery and does not give Islamic legal permission for it. Rather, Allah (Exalted be He) prohibits it and states that it is Kufr and from the teachings of the devils.

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Allah (Exalted be He) also states that whoever buys sorcery i.e. learns it - will have no share in the Hereafter. This is a serious threat. Then, Allah (Glorified be He) says: ﴾And how bad indeed was that for which they sold their ownselves, if they but knew.﴿ This means that whoever learns sorcery sells themselves to the devils for it. Allah (Glorified be He) then says: ﴾And if they had believed, and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew!﴿ This indicates that learning sorcery and practicing it contradict

Iman (Faith/belief) and piety. There is neither might nor power except with Allah.

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171- Ruling on all recommendations allegedly given by the Messenger (peace be upon him)

to `Ali (may Allah be pleased with him) via the vocative article

From `Abdul `Aziz ibn `Abdullah ibn Baz to our dear honorable brother, the Secretary General of the Muslim World League, may Allah safeguard you!

As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

Attached is a pamphlet issued by the League. A sincere brother sent it to me,

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wherein he mentioned a Mawdu` (fabricated) Hadith from `Aly (may Allah be pleased with him).

I want to inform your Eminence that scholars (may Allah have mercy on them) stated that the recommendations attributed to given from the Prophet (peace be upon him) `Aly and everything addressed by the Messenger (peace be upon him) to `Aly through the vocative article i.e. Ya `Aly (O `Aly,) are all fabricated except his saying: ﴾O `Aly, you are to me in the same status of Aaron to Moses, but there will be no Prophet after me.﴿ Among those who have stated that are: Mulla `Ali Al-Qary in the book "Al-Asrar Al-Marfu`ah fil-Akhbar Al-Mawdu`ah that is known for "Al-Mawdu`at Al-Kubra" (Dar Al-Amanah edition, p.393, 405). Likewise, shaykh Isma`il Al-`Ajluny stated the same in his book (Kashf al-Khafa' wa Muzil al-Ilbas) (vol. 2, p. 406) (Dar Ihya' al-Turath al-`Araby edition, Beirut).

The Hadith contained in this flier was recorded by Al-Mundhiry in Al-Targhib wa Al-Tarhib, and Al-Dhahaby in his book Al-Kaba'ir. Yet they attributed it to no one. After reviewing the Sahih (authentic) Hadiths mentioned on the event of Al-Israa, I did not find it with this wording nor did `Ali relate anything of this kind.

Therefore, I hope that your Eminence will ensure that the officials of the League will not publish anything about the Messenger (peace be upon him) in the magazine or the news of the Islamic world unless they verify the authenticity of what they publish.

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May Allah guide us all to what He likes and what pleases Him! May He help you to do all kinds of good acts. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

General Chairman of the Departments of Scholarly Research,

Ifta', Daw`ah, and Guidance

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172- How authentic is the Hadith: "Twelfth Rak`ahs should be offered daily"

**Q: Someone said that she lives in torment. She has read that it was reported on the authority of Ibn Mas`ud that the Prophet (peace be upon him) said:** ﴾Twelve Rak`ahs (unit of Prayer) should be offered in pairs during the night. While sitting for the final Tashahhud (sitting to invoke Allah's peace upon the Prophet), celebrate the praises of Allah (may He be Glorified and Exalted) and invoke Allah's peace and blessings upon the Prophet (peace be upon him). While in Sujud (prostrating position), recite Surah Al-Fatihah seven times and Ayat-ul-Kursy (the Qur'anic Verse of the Throne, Surah Al-Baqarah, 2:255) seven times and repeat the phrase: There is no deity but Allah with no partner or associate; to Him belongs all sovereignty and to Him be praise, and He is Able to do all things, ten times. Then supplicate Allah (may He be Exalted) saying: O Allah, I ask you by the glory of Your Throne, by virtue of the mercy of Your Book,

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by Your Greatest Name and Your Supreme Glory and Your Perfect Words, then ask Him for whatever you need. Then raise your head and say the Taslim (salutation of peace ending the Prayer) at your right and left. Do not teach it to the foolish, as they will be answered upon making this supplication.﴿ **Related by Al-Hakim who said: Ahmad ibn Harb stated that this supplication worked out well for him. Ibrahim ibn `Aly Al-Daybaly stated that this supplication worked out well for him. Abu Zakariyya and Al-Hakim stated the same. `Amir ibn Khidash, who is trustworthy and reliable narrator, was the only narrator of this report. He said: Abu Al-Husayn, who is from Nisabour (Neyshabur) is our Shaykh, but relates Hadith Munkar (rejected Hadith reported by a weak narrator whose narration conflicts with an authentic Hadith). `Umar ibn Harun Al-Balkhy was the only narrator of this report. He is Matruk (a narrator whose Hadith transmission was discarded due to unreliability) and is praised only by Ibn Mahdi , as far as I know." The question is: How sound is this Hadith? She lives in torment due to the doubts of this Hadith.**

A: In the name of Allah, the most Gracious, the most Merciful. Praise be to Allah, the Lord of the worlds. Peace and blessings be upon our His trustworthy Messenger and upon his family, Companions and those who followed his guidance till the day of Recompense. It is not Hadith Sahih (authentic Hadith); rather it is fabricated. Long ago, we warned against this Hadith, which is contained in the book entitled Al-Du`a' Al-Mustajab (Answered Supplication). This book is not reliable and its author is not a scholar.

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Long ago, we explained that this Hadith is fabricated and warned readers against referring to this unreliable book, which contains weak and fabricated Hadith. No one should think that this Hadith is Sahih, because it is false. It is authentically reported that the Prophet (peace be upon him) ﴾forbade reciting the Qur'an in Ruku` (bowing) and Sujud (Prostration). ﴿ The false Hadith implies that one should recite the Qur'an during Ruku` and Sujud. Besides this, `Umar ibn Harun and `Amir ibn Khidash are not trustworthy narrators, as they are liars. To conclude, the Hadith is fabricated and

unreliable. It is authentically reported that the Prophet (peace be upon him) said: ﴾Whoever offers twelve Rak`ahs voluntarily, Allah will build him a house in Jannah (Paradise). These Ra`kahs are explained in a report narrated by Al-Tirmidhy (may Allah be merciful with him) by saying: Four Rak`ahs before the Zhuhr (Noon) Prayer and two Rak`ahs after it, two Rak`ahs after Magrib (Sunset) Prayer, two Rak`ahs after `Isha (Night) Prayer and two Rak`ahs before the Fajr (Dawn) Prayer.﴿ Whoever regularly offers these Al-Sunan Al-Rawatib (supererogatory acts that were stressed and regularly performed by the Prophet), Allah (Exalted be He) will build him a house in Jannah. These twelve Rak`aks which should be offered in this manner: Four Rak`ahs before the Zhuhr Prayer in pairs and two Rak`ahs after it, two Rak`ahs after Magrib Prayer, two Rak`ahs after `Isha Prayer and two Rak`ahs before the Fajr Prayer

are the ones prescribed and rewarded by Allah (Exalted be He). As for the Rak`ahs stated in the Hadith of `Umar ibn Harun which was related by Al-Hakim, you now know that this Hadith is fabricated. There is no need to live in torment, you should be certain. You are advised to fear and be aware of Allah, act upon the Shari`ah and discard the whispers. You should pay no attention to the weak and fabricated Hadith as the rulings prescribed by Allah are sufficient. You should beware of the lies and fabrications of people. It should be noted that adherence to Islamic teachings is not a torment, but it brings about convenience, tranquility, and goodness in this worldly life and greater benefits in the Hereafter. You should abide by the obligations, avoid the forbidden things, remember Allah a lot by reciting Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]") and Tasbih (saying: "Subhan Allah [Glory be to Allah]"),Tahlil (saying: "La ilaha illa Allah [There is no god except Allah]"), Istighfar (seeking forgiveness from Allah) and Tawbah (repentance to Allah). You should give up whispers, which cause you pain and adhere to the Shari`ah that inspire you with feeling of optimism and happiness. May Allah grant me and you Istiqamah (integrity), deep insight of religion and good deeds at the end of this life!

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173- What about the degree of authenticity of the Hadith: (Those who neglect prayers will be punished with fifteen forms of punishments...)?

Q: A questioner from Riyadh sent us a message and a paper that are distributed to people including a Hadith attributed to the Prophet (peace be upon him) which says, (Whoever neglects offering Salah, Allah will punish him with fifteen forms of punishments ...) and asks about the authenticity of this Hadith.

A: This Hadith is falsely attributed to the Prophet (may peace be upon him) and is not valid by anyway as illustrated by Al-Hafizh Al-Dhahaby (may Allah confer mercy upon him) in his book Al-Mizan and by Al-Hafizh Ibn Hajar in his book entitled "Lisan Al-Mizan". Accordingly, who finds a paper like that should burn it and inform whoever distributes it with this to protect the sayings of the Prophet (peace be upon him) from the falsifications of lairs.

There are many Qur'anic Ayahs (Verses) and authentic Hadiths of the Prophet (peace be upon him) concerning the importance of Salah and warning about neglecting it, as well as the punishment of those who do so that are sufficient in this regard and avail from

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the falsifications of lairs. For example, Allah (Glorified be He) says: ﴾Guard strictly (five obligatory) As-Salawât (the prayers) especially the middle Salât (i.e. the best prayer - 'Asr). And stand before Allâh with obedience [and do not speak to others during the Salât (prayers)].﴿ He (Glorified be He) also says: ﴾Then, there has succeeded them a posterity who have given up As-Salât (the prayers) [i.e. made their Salât (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts. So they will be thrown in Hell.﴿ He (Glorified be He) also says: ﴾So woe unto those performers of Salât (prayers) (hypocrites),﴿ ﴾Those who delay their Salât (prayer from their stated fixed times).﴿ There are many other Hadiths in this regard.

The Prophet (peace be upon him) said, ﴾That which differentiates us from the disbelievers and hypocrites is our performance of Salah. He who abandons it, becomes a disbeliever.﴿ (Related by Imam Ahmad and the Four Compilers of Sunan "Abu Dawud, Ibn Majah, Al-Tirmidhi and Al-Nasa'i" with and authentic Isnad "(chain of transmitters"). Also, he (peace be upon him) said, ﴾What makes one a disbeliever and a polytheist is abandoning prayers.﴿ (Related by Muslim in His Sahih) .

One day he (peace and blessing of Allah be upon him)

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was sitting between his Sahabah (companions) and mentioned Salah. He said, ﴾Whoever observes it (Salah), it will be for him a light, guide and salvation in the Hereafter and whoever does not observe it will not be for him a light, guide or salvation and will be gathered on the Day of judgment with

Pharaoh, Haman, Qarun (Korah) and Ubayy ibn Khalaf. ❳ (Related by Imam Ahmad with a good Isnad).

Commenting on this Hadith, some scholars said that those who abandoned Salah owing to leadership resemble Pharaoh, those who neglect it because of their work in a Ministry or in other jobs is similar to Haman, minister of Pharoah and will be resurrected in his company on the day of Judgment to be sent to Hellfire; those who neglect it owing to their properties and desires are similar to Qarun, whom Allah (Exalted be He) caused the earth to swallow him and his house as a result of his refusing to follow the truth due to his properties and following his desires and will be sent with Qarun to Hellfire and those who neglect it as a result of occupation with trade and kinds of dealing resemble Ubay ibn Khalaf, the greatest trader in Makkah, who was a disbeliever. So, he will be resurrected with him on Doomsday to Hellfire.

We implore Allah to grant us safety from this.

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174-Warning against the invalidity of two fliers circulated among people including a Hadith Marfu` regarding those who neglect Salah

Praise be to Allah, the Lord of the creation! May peace and blessings be upon our Prophet Muhammad, his family and Companions. To continue; I read a flier entitled "Punishment of Those who abandon the Salah (Prayer)": (The Prophet (peace be upon him) is reported to have said: "Anyone who takes the Salah (Prayer) lightly will receive fifteen punishments from Allah"). The author then started to mention them. However, it concludes with the statement: (Whoever reads this transcript should copy it and spread it among all Muslims). Afterwards, he ended it by: (Recite Surah "Al-Fatihah' for the one who does this good deed"). I have also examined another publication prefaced by three Ayahs (Qur'anic verses). The first Ayah is His Saying (Glorified be He): ﴿Nay! But worship Allâh (Alone and none else), and be among the grateful.﴾ after which the author said that it brings good after four days and asked to send 25 copies of it to those who are in need of it.

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Following that, he stated the penalties for those who fail to do so.

On the grounds of what these two fliers include of falsehood and abhorred practices, I have deemed it appropriate to draw people's attention to such a fact, so that those who do not have knowledge of the rulings of the purified Shari`ah (Islamic law) would not be deceived thereby. In this respect, may Allah grant me success, I would say:

Undoubtedly, doing so involves introducing a Bid`ah (innovation in religion) and saying things about Allah (Exalted be He) without knowledge. In His Precious Book, Allah (Glorified and Exalted be He) clarifies that this is one of the most grievous sins as He (Exalted be He) says: ﴿Say (O Muhammad صلى الله عليه وسلم): "(But) the things that my Lord has indeed forbidden are Al-Fawâhish (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."﴾

Therefore, those who adopt such abominable conduct must fear Allah (Exalted be He) and should not attribute to Him (Exalted be He) penalties and rewards for deeds which He did not prescribe, for this is certainly part of the knowledge of the Ghayb (the Unseen), which no one knows except by the revelation that has been exclusively sent down to the Prophet (peace be upon him). Such things were by no means mentioned in the Qur'an or the Sunnah (whatever is reported from the Prophet).

The Hadith attributed to the Prophet (peace be upon him), in which the publication's author stated, namely, the 15 penalties inflicted on the person who abandons Salah and so on,

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is a fabricated Hadith that is falsely ascribed to the Prophet (peace be upon him). This fact has been explained by several Hadith scholars (may Allah be merciful to them), such as Al-Hafizh Al-Dhahaby

(may Allah be merciful to him) in "Al-Mizan", Al-Hafizh Ibn Hajar (may Allah be merciful to him) and others.

Al-Hafizh Ibn Hajar mentioned in his book "Lisan Al-Mizan" in the biography of Muhammad ibn `Aly ibn Al-`Abbas Al-Baghdady Al-`Attar that he falsely ascribed to Abu Bakr ibn Ziyad Al-Nisabury a Batil (false) Hadith on the person who abandons Salah. Among those who narrated from him was Muhammad ibn `Aly Al-Mawaziny, the Shaykh of Abu Al-Narsy. The cited person claimed that Ibn Ziyad heard it from Al-Rabi` who heard it from Al-Shafi`y from Malik from Sumay from Abu Salih on the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him) said: ﴾Anyone who takes the Salah (Prayer) lightly will receive fifteen penalties from Allah.﴿ This claimed Hadith is apparently one of the falsified Hadith credited to the Sufis. End of quote.

Furthermore, the Permanent Committee for Scholarly Research and Ifta' has issued a Fatwa (legal opinion issued by a qualified scholar) dated 6/10/1401 A.H. declaring the falsehood of the Hadith. How then can a reasonable person agree to propagate such a fabricated Hadith when the Prophet (peace be upon him) is authentically reported to have said: ﴾"Anyone who relates from me something, which they know to be false is one of the liars"﴿ In fact, there are more than enough Hadith and Ayahs mentioned in respect of the penalty of those who abandon Salah.

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Allah (Exalted be He) says: ﴾Verily, As-Salât (the prayer) is enjoined on the believers at fixed hours.﴿ Addressing the dwellers of Hellfire, He (Exalted be He) says: ﴾"What has caused you to enter Hell?"﴿ ﴾They will say: "We were not of those who used to offer the Salât (prayers),﴿ Mentioning the abandonment of Salah as one of their characters, He (Glorified be He) also says: ﴾So woe unto those performers of Salât (prayers) (hypocrites),﴿ ﴾Those who delay their Salât (prayer from their stated fixed times).﴿ ﴾Those who do good deeds only to be seen (of men),﴿ ﴾And prevent Al-Mâ'ûn (small kindnesses like salt, sugar, water).﴿ The Prophet (peace be upon him) also said: ﴾Islam was based on five (pillars): To testify that there is no deity but Allah and that Muhammad is the Messenger of Allah; to establish Salah; to pay Zakah (obligatory charity); to fast Ramadan and to perform Hajj.﴿ This is in addition to his saying (peace be upon him): ﴾That which differentiates us from them (i.e., the disbelievers and hypocrites) is the Salah. Thus, whoever abandons it, will fall into Kufr (disbelief)﴿ There are many Ayahs and well-known Hadiths mentioned to that effect.

There is still the second publication prefaced by the Ayahs which read: ﴾Nay! But worship Allâh (Alone and none else), and be among the grateful.﴿ whose author claimed that whoever spreads it will receive such-and-such good and whoever neglects it will incur such-and-such penalty. Indeed, it is an apparent forgery and an evident lie.

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Moreover, it is initiated by some ignorant people and Mubtadi`in (those who introduce innovations in religion) who seek to preoccupy common folk with tales, superstitions and groundless sayings to divert them from the manifest Haqq (Truth) provided in the Book of Allah and the Sunnah of His Messenger (peace be upon him). It is a fait accompli that any good or evil befalls people is from Allah, for He, Alone, holds its knowledge . Allah (Glorified be He) says: ﴾Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allâh"﴿ Furthermore, the Prophet (peace be upon him) is not reported to have predicted a certain reward for the person who writes the Ayah twice or thrice or a certain punishment for the one who does not write it. Claiming so is a slanderous lie. Thus, it is not permissible by any means to write, spread or participate in promoting these two

publications. It is obligatory for those who have done that before to repent to Allah (Exalted be He), regret what they have done, and be determined not to do it again.

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175- What about the degree of authenticity of the Hadith:

"Look for seventy excuses for your brother."

Somebody asks, "What is the degree of authenticity of the Hadith: "Look for seventy excuses for your brother"?

A: A: I know of no source for this Hadith but it is recommended for the believer to honor his fellow Muslim and to accept the excuse when he is offered apology. A true Muslim believer should think well of his friend as much as possible in order to keep the hearts free of hatred, unify the Muslim group and cooperate on goodness. It is reported on the authority of `Umar (may Allah be pleased with him) that he said, "Do not take a word of your brother to an evil meaning while you find for it a possible nice meaning."

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176- Refuting claims raised against Amir Al-Mu'minin `Umar ibn Al-Khattab (may Allah be pleased with him)

Praise be to Allah, the Lord of the Worlds, peace and blessings be upon the Messenger of Allah and upon his family and Companions.

I read the story copied from the book entitled "Al-Tarikh" written by Ibn Jarir Al-Tabary (may Allah be merciful with him) regarding Amir Al-Mu'minin (Commander of the Believers) `Umar ibn Al-Khattab (may Allah be pleased with him) which reads as follows:

"I followed him until he entered a house, and then he entered a room. I took permission to enter and I was given it. When I entered, I found him sitting on a mat and leaning on two pillows made of leather and stuffed with palm fibers. He gave me one of them to sit on. I saw a hall in which there was a curtain. He said, "O, Um Kulthum! Bring us lunch." She brought him bread, oil and salt. He said, "O, Um Kulthum! Shall you come out and eat with us?" She said, "I hear the voice of a man with you." He said, "Yes, and I do not think he is one of the residents of the country." She said, "If you wanted me to sit with men, you would bring me clothes like those brought by Ibn Ja`far to his wife, by Al-Zubayr to his wife or by Talhah to his wife." He said,

Is it not enough for you to be said that Um Kulthum bint `Aly ibn Abu Talib and the wife of Amir Al-Mu'minin `Umar?" He said: "Come on, eat. If she had been satisfied, she would have made you better food than this."

This tale is false; it is not true according to rules of transmission and the principles to verifying the meaning of the text. First: it is narrated by a group of weak narrators; some of them are accused of being liars and the direct source of this tale from `Umar is an unknown person. Thus, it is false according to the rules of transmission.

According to the principles of understanding the text, it is also false due to some reasons:

First, it contradicts what is known about `Umar (may Allah be pleased with him), his strictness in Hijab (veil), his extreme jealousy and his care that the Prophet should screen his wives until Allah (Exalted be He) revealed the Ayah (Qur'anic verse) concerning Hijab.

Second, it contradicts the rulings of Islam that were well-known to `Umar and any other scholar. The Qur'an and Sunnah (whatever is reported from the Prophet) prove the obligation of wearing Hijab and the prohibition of free intermixing (of men and women)in a way that causes Fitnah (temptation).

Third, its text is completely and logically rejected by anyone who contemplates it. In any case, this tale about `Umar is undoubtedly fabricated,

whether to slander him, call for the free intermixing of men and women, or for other evil purposes. May Allah grant us safety!

Shaykh Abu Turab Al-Zhahiry, Shaykh Muhammad Ahmad Hisany and Dr. Hashim Bakr Habashy did well in their reply to this tale, clarifying its fabrication, and making it clear that such a tale cannot be attributed to Amir Al-Mu'minin `Umar ibn Al-Khattab (may Allah be pleased with him). May Allah reward them well, double their reward, grant us and them more knowledge and success and make us and them of the supporters of Al-Haqq (the Truth).

Out of taking part in the clarification of truth and refutation of falsehood, I found it necessary to write this brief statement to enlighten readers that this tale is false and degrading based on the reasons mentioned above. May Allah guide us all to the straight path and save us from the evils of ourselves and our misdeeds! He is All-Hearing, Ever-Near. May Allah's Peace and Blessings be upon our Prophet Muhammad!

Chairman of the Departments of Scholarly Research,

Ifta', Da`wah, and Guidance

`Abdul `Aziz ibn `Abdullah ibn Baz

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177- What is the degree of authenticity of this Hadith:

("The Day of Sacrifice will correspond to the day you start Sawm (Fast).")

Q: A brother from Riyadh inquires: Some people circulate this saying: "The Day of Sacrifice will correspond to the day you start Sawm (Fast)." Others claim that this is Athar (narrations from the Companions). Is this right? Kindly guide us. May Allah bless you and prolong your life in obedience to Him.

A: I do not know of any Shar`y (Islamic legal) basis of this saying. There is no reliable Hadith to affirm it. May Allah grant us success!

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178- What is the degree of authenticity of the following Hadith: "Whoever visits my household after my death will have the reward of doing Hajj seventy times to his credit..."

Q: What is the ruling on visiting graves, such as the graves of Imam `Aly (may Allah be pleased with him), Al-Husayn, Al-`Abbas and others? Is visiting their graves equal in reward to

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performing Hajj seventy times to the Ka`bah? Did the Prophet (peace be upon him) say, ("Anyone who visits my household members after my death will receive the reward of performing Hajj seventy times") **? Please, advise! May Allah reward you with the best!**

A: Visiting graves is a Sunnah (supererogatory act of worship following the example of the Prophet) and it teaches lessons and reminds of death. When visiting the graves of Muslims, one should invoke Allah (Exalted be He) for them, for the Prophet (peace be upon him) used to visit the graves and invoke Allah (Exalted be He) for its inhabitants, and so did the Sahabah (Companions of the Prophet). The Messenger of Allah (peace be upon him) said, (Visit the graves, for they remind you of the Hereafter.) (He (peace be upon him) also taught his Sahabah to say upon visiting the graves, "Peace be upon you, inhabitants of the abodes of the believers and the Muslims. If Allah wills, we will follow you. We ask Allah for well-being for ourselves and for you.") Another narration reported by `Aishah (may Allah be pleased with her) adds : (May Allah have mercy on those who have gone ahead of us and those who come later on.)

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Also, in another version narrated by Ibn `Abbas (may Allah be pleased with him), he added: (May Allah forgive us and you. You have preceded us and we are to follow in your footsteps.) All of these formulas of supplications and others are commendable. In addition, visiting the graves reminds of death and teaches a Muslim to prepare for it, as it will surely come to him as it came to the inhabitants of the graves. Thus, a Muslim learns to prepare himself for this day, obey Allah (Exalted be He) and His Messenger (peace be upon him), abstain from everything that Allah (Exalted be He) and His Messenger (peace be upon him) prohibited and make Tawbah (repentance to Allah) for being negligent. In this way, a Muslim truly benefits from visiting the graves. As for your question about visiting the graves of `Aly (may Allah be pleased with him), Al-Hasan, Al-Husayn and others and its being equal in reward to performing Hajj seventy times, this is Batil (null and void). It is a fabricated Hadith and has no origin. In fact, visiting the Prophet's grave is not equal in reward to performing Hajj, although he is the best of all mankind. Visiting graves has its merits but it is not equal in reward to performing Hajj. If this is the case with visiting the Prophet's grave, let alone visiting other graves. This is a lie and so is the fabricated Hadith you mentioned: ("Anyone who visits my household members after my death will receive the reward of performing Hajj seventy times.")

All of these narrations are Batil, they have no origin and they were fabricated by liars. Consequently, it is the duty of a Muslim to beware of these fabricated accounts attributed to the Messenger of Allah (peace be upon him).

However, it is permissible to visit the graves, whether of the Prophet's household or other Muslims, invoke Allah (Exalted be He) for their inhabitants and ask Him to grant them Mercy before leaving the graves.

On the other hand, a Muslim can visit the graves of non-Muslims to remember death and learn a lesson without supplicating Allah (Exalted be He) for them. For example, the Prophet (peace be upon him) visited the grave of his mother and Allah (Glorified be He) forbade him from asking forgiveness for her. Similarly, there is no harm in visiting non-Muslim's graves to learn a lesson but without greeting them or asking Allah for forgiveness for them, as they do not deserve it.

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179- How sound is the following Hadith:

" Whoever performs Hajj to the House but does not visit me has shunned me. "

How sound is the following Hadiths:

First: ﴾Whoever performs Hajj to the House but does not visit me has shunned me.﴿

Second: ﴾Whoever visits my grave after I die, it is as if he visited me when I was still alive.﴿

Third: ﴾Whoever visits my grave in **Madinah** and is hopeful of Allah's reward will deserve my intercession

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on the Day of Resurrection.﴿ **These Hadith were cited in some books and they triggered hot debates among people. Some are for while the others are against.**

A: The first Hadith was narrated by Ibn `Ady and Al-Daraqutny on the authority of `Abdullah ibn `Umar (may Allah be pleased with him and his father) that the Prophet (peace be upon him) said: ﴾Whoever performs Hajj to the House but does not visit me has shunned me.﴿ This Hadith is Da`if (weak); it is even judged as Hadith Mawdu` (fabricated). This is because its Sanad (chain of narrators) includes Muhammad ibn Al-Nu`man ibn Shibl Al-Bahily, who narrated it from his father. Both narrations are very weak. Al-Daraqutny stated that this Hadith is blemished due to Ibn Al-Nu`man, not Al-Nu`man. Moreover, this Hadith was narrated by Al-Bazzar through its Sanad including Ibrahim Al-Ghifary and it is considered Da`if. It was related by Al-Bayhaqy from `Umar through an unknown Sanad.

The second Hadith was narrated by Al-Daraqutny from a man from the family of Hatib from the Prophet (peace be upon him) with this wording through the Sanad including the unknown man. Moreover, it was narrated by Abu Ya`la in his Musnad, and by Ibn `Ady in his book entitled Al-Kamil through a Sanad including Hafs ibn Dawud, who is a Da`if narrator.

The third Hadith is narrated by Ibn Abu Al-Dunya on the authority of

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Anas ibn Malik from the Prophet (peace be upon him) with this wording through a Sanad including Sulayman ibn Zayd Al-Ka`by, who is weak. It is also narrated by Abu Dawud Al-Tayalisy from `Umar through a Sanad with an unknown narrator.

Authentic Hadith have been reported that urge Muslims to visit graves in general to take lessons and invoke Allah (Exalted be He) for the dead. As for Hadith about visiting the grave of the Prophet (peace be upon him) in particular, they are all Da`if; rather, it is said that they are fabricated.

Therefore, whoever wants to visit the graves or to visit the grave of the Messenger (peace be upon him) in a lawful manner to take lessons, invoke Allah for the dead, invoke peace and blessings upon

the Prophet (peace be upon him) and invoke Allah's pleasure upon the Prophet's two Sahabah (Abu Bakr and `Umar), his visit will be lawful and will hopefully be rewarded so long as it is not associated with traveling solely for that purpose.

On the other hand, setting out with the intention to visit the Prophet's grave is regarded as a Bid`ah (rejected innovation in religion), which is not authentically established by any text and it was not done by the Salaf (righteous predecessors). Rather, there are reports banning this act, among which is the following one in which the Prophet (peace be upon him) said, ﴾Do not make my grave a place of celebration and do not make your houses graves, but invoke blessings on me, for your blessings reach me wherever you may be.﴿ (Related by Muhammad ibn `Abdul-Wahid Al-Maqdsy in the book entitle Al-Mukhtarah). And Allah knows best.

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180- What about the degree of authenticity of the Hadith: "Singing is the traveler's supply"

Q: I heard a saying but I do not know whether it is a Hadith or not. It reads: ("Singing is the traveler's supply.") **Please explain this for us. May Allah reward you with the best!**

A: This is not a Hadith but it is a void saying, because singing is the enchantment of Satan and a form of the idle take which Allah (Exalted be He) warned against and blamed doers in His saying: (And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge, and takes it (the Path of Allâh, or the Verses of the Qur'ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire).) Singing drives man away from the cause of Allah (Exalted be He) and distracts the hearts from enjoying with recitation of Allah's Speech and listening to it.

With regard to Arabic poetry that is composed according to Arabic styles, there is no harm in it as long as it contains what pleases Allah (Exalted be He) and brings about benefits to Allah's slaves, calls to the way of Allah, urges to moral standards and good deeds and warns against bad manners and deeds, and is recited without the melodies of singers. If it is said in this way, there is no harm in it. The

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Prophet (peace be upon him) said, (In poetry, there is wisdom.) Also, the Prophet (peace be upon him) listened to the poetry of Ka`b ibn Zuhayr, `Abdullah ibn Rawahah, Ka`b ibn Malik, and Hassan ibn Thabit, may Allah be pleased with them all!

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181- Ruling on Salat-ul-Tasabih

Q: A questioner from Abu Dhabi , United Arab Emirates, says, "I have read a Fatwa (legal opinion issued by a qualified Muslim scholar) from Your Eminence in "Al-`Arabiyyah" Magazine, in which you said that the Hadith of Salat-ul-Tasabih (supererogatory Prayer in which Allah (Exalted be He) is glorified 75 times in each unit of Prayer) is not Sahih (authentic) and that it is impermissible. Later, I read a Hadith in the Sunan (Hadith compilations classified by jurisprudential themes) of Ibn Majah reported on the authority of Abu Rafi` that the Messenger of Allah (peace be upon him) told Al-`Abbas, "O uncle! Would you like me to favor you? Would you like me to benefit you? Would you like me to maintain ties of kinship with you?" This Hadith was ranked as Sahih by Shaykh Muhammad ibn Nasir Al-Albany. It is reported in "Al-Mishkah" and in "Sahih Al-Targhib". I would like Your Eminence to clarify this ambiguity.

A: The truth is that this Hadith is Mawdu` (fabricated) as declared by the great scholar Ibn Al-Jawzy in "Al-Mawdu`at". Al-Tirmidhy and Al-`Aqily ranked it as Da`if (weak). Al-Hafizh ibn Hajar said in "Al-Talkhis" that all its ways of transmission are weak and the Shaykh of Islam Ibn Taymiyyah and Al-Mizzy ranked it as Da`if. The truth is that this Hadith is Mawdu` as previously mentioned and as stated by Ibn Al-Jawzy in "Al-Mawdu`at", because its Asanid (chains of narration) are weak, its Matn (text of a Hadith) is unacceptable and it contradicts the Sahih, Mutawatir Hadith (a Hadith reported by a significant number of narrators throughout the chain of narration, whose agreement upon a lie is impossible) about the way of Shar`y (Islamically lawful) Salah (Prayer). May Allah grant us success!

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182- What is the degree of authenticity of the following Hadith: "Whoever disobeys Me knowingly, I will let those who do not know Me persecute them"

Q: A Muslim should not ascribe a saying to the Messenger of Allah (peace be upon him) unless it is authentically reported from him. Is it not more binding, if it is a saying ascribed to Allah (Glorified and Exalted be He)? What about such sayings attributed to Allah (Glorified be He), such as: (Whoever disobeys Me knowingly, I will let those who do not know Me persecute them) **? Please, advise. Thank you. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)**

A: It is impermissible for anyone to attribute to Allah (Exalted be He) or His Messenger (peace be upon him) anything unless it is known to be authentic. If you doubt the authenticity of anything,

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you should not say it in a certain way; you should rather say that it is narrated that Allah (Exalted be He) says or it was reported that the Messenger of Allah (peace be upon him) said (so and so), or any other form of ranking this saying as Da`if (weak) in which there is no certainty as mentioned by the scholars. This includes the mentioned narration, which is attributed to Allah (Glorified and Exalted be He) that he said, (Whoever disobeys Me knowingly, I will let those who do not know Me persecute them.) This narration is groundless; it is only famous in the books of preaching and said by some preachers. We should not be certain that Allah (Glorified and Exalted be He) said it; it should be rather narrated with the form of uncertainty. May Allah guide the Muslims to all what pleases Him!

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183- What is the degree of authenticity of the following Hadith: "If a Muslim raises his building more than seven arms height, a caller will call upon them (saying): "O transgressor, where to?"

Q: What is the degree of authenticity of the following Hadith: "If a Muslim raises his building more than seven arms height, a caller will call upon them (saying): "O transgressor, where to?"

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A: This is not a Hadith. Perhaps it is from the saying of some of the Salaf (righteous predecessors). Yet, it was authentically reported that the Prophet (peace be upon him) mentioned that towering buildings are one of the Portents of Doomsday. This bears no indication that the Messenger of Allah (peace be upon him) prohibited this. Out of the portents of the Hour also is that the slave-girl gives birth to her mistress, namely, when a master have sex with his slave-girl, this results in giving birth to her mistress or master (as stated in another narration). S/he is called her mistress/master because the son of her master is considered her master. It is known that this act if permissible even if its increase is one of the portents of the Hour; in other words it cannot be forbidden because it is one of the portents of the Hour. The Prophet (peace be upon him) made relations with his slave-girl Mariyah and she begot him his son Ibrahim. The Sahabah (Companions of the Prophet) (may Allah be pleased with them) did that also and the Salaf (righteous predecessors) followed in their footsteps. May Allah grant us success!

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184- The Hadith: "Usury does not take place between a Muslim and Al-Harby (non-Muslim fighter)"

The Hadith: ("Usury does not take place between a Muslim and Al-Harby (non-Muslim fighter)") is recorded by Al-`Ayny in his book Al-Binayah `Ala Al-Hidayah, where he said: It is a Gharib (strange) Hadith that has no Musnad (a sound chain of narration) origin. It is recorded in Al-Mabsut that he stated that it is narrated on the authority of Makhwl as a mursal (hurried) Hadith.

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The Hadith: I am the most eloquent person to speak Arabic albeit from Quraysh

The Hadith: "I am the most eloquent person to speak Arabic albeit from Quraysh..." With regard to the Hadith, Al-Hafizh Ibn Kathir (may Allah be merciful with him) said in his commentary on the last part of Surah Al-Fatihah: It has no basis. Al-`Ajluny stated in his book Kashf Al-Khafa' (vol. 1, p. 200): The compiler of Al-La'ali': Its meaning is correct but it has no basis, as Ibn Kathir and other Hadith scholars said. It was recorded by the compilers of scarce narrations. No Isnad (chain of reporters) is known for it.

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186- The Hadith: "One scholar is more difficult for Satan to allure than a thousand worshippers."

The Hadith that reads: ("One scholar is more difficult for Satan to allure than a thousand worshippers") is related by Ibn Majah on the authority of Ibn `Abbas (may Allah be pleased with both of them) but there is in its Isnad (chain of narration) Rawh ibn Janah, who is Da`if (weak in narration) as mentioned in the book entitled "Al-Taqrib".

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187- The Hadith: "We have come back from the lesser Jihad to the greater one."

The Hadith: (We have come back from the lesser Jihad to the greater one") is related by Al-Bayhaqy with a Da`if (weak) Sanad (chain of narration) according to Al-Hafizh Al-`Iraqy in his book "Sharh Al-Ihya'" as quoted by Al-`Ajluny in his book "Kashf Al-Khafa.'" Al-Hafizh Ibn Hajar (may Allah confer mercy upon him) said, "It is from the words of Ibrahim ibn Abu `Ablah and it is not a Hadith." Al-`Ajluny quoted this later saying from Al-Hafizh in his book "Kashf Al-Khafa'". This is what Al-`Ajluny said in brief. Another wording of the Hadith according to Al-Bayhaqy: They said: "What is the greater Jihad?" The Prophet (peace be upon him) said, "It is Jihad of the heart." Al-Khatib Al-Baghdady narrated this Hadith in the following wording, "We have come back from the lesser Jihad to the greater one. They said, "What is the greater Jihad?" The Prophet (peace be upon him) said, "It is someone's resistance against his evil desires." Both of them (Al-Bayhaqy and Al-Khatib Al-Baghdady) related it on the authority of Jabir as mentioned in "Kashf Al-Khafa'". Shaykh-Al-Islam Ibn Taymiyyah (may Allah confer mercy upon him) in his book Al-Fatawa (vol. 11, p.197) said: "As for the current Hadith that some scholars state that the Prophet (peace be upon him) said in Tabuk battle which reads: (We have come back from the lesser Jihad to the greater one",) it is groundless and none of those who are known for being acquainted with the words and actions of the Prophet (peace be upon him) related it.

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188- The Hadith:

"May Allah curse the looker and the person looked at"

This Hadith was related on the authority of Al-Hasan as a Hadith Mursal (a Hadith with no Companion of the Prophet in the chain of narration). Al-Hasan said, "I was informed that the Prophet (peace be upon him) said, ("May Allah curse the looker and the person looked at.") It is related by Al-Bayhaqy in Shu`ab Al-Iman. I said: The Murasl Hadiths of Al-Hasan are Da`if and I know of no source for this Hadith to support it but I read in the book entitled "Kashf Al-Khafa'" by by Al-`Ajluny (may Allah confer mercy upon him) that the Hadith at hand is fabricated by Ishaq Al-Malty, may Allah give him his due!

End of volume no. 26. The following is volume no. 207 starting with a chapter on Da`wah (call) to Allah, enjoining goodness and forbidding evil.

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